THE WAY TO HAPPINESSE ON EARTH.

Concerning { Riches. / Honour. / Conjugall Love. / Eating. / Drinking.

By *R. C.*

LONDON,
Printed for *G. H.* 1641.

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To the Reader.

HAving formerly written in *generall* of this subject, *Happineſſe on Earth*, I now begin to diſcourſe thereof more *particularly*, in five ſeverall Treatiſes. I have (as Schollars and Authors (I thinke ingenuouſly) uſe to doe) ſearched the opinions of many worthy and famous Authors, and in ſome places of this

Booke made uſe thereof, but in ſuch another new manner, method, ſtyle, and with ſuch new additions, intermixions and alterations, as the ſame alſo may juſtly be ſaid to be new, and mine. I have alſo endeavoured (as well as I could) to compoſe this Booke in a ſerious, yet pleaſing way, in a free ſtyle, and yet compendious manner; onely in ſome few (yet I conceive very neceſſary) places, my Meditations have enlarged themſelves.

And foraſmuch as mans beſt actions are not without ſome imperfections, the courteous and good natured Reader will I know, readily excuſe ſmall neglects in good endeavours, eſpecially

especially in such a necessary and great undertaking, as to learne *The way to Happinesse on Earth*; which in these, and some other former Treatises I have endeavoured to shew; and do intend (God willing) to write further hereafter, of this so good and necessary subject of mans *Happinesse*.

Farewell.

Robert Crofts.

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Page 45. *line ult.* leave out *of* p. 65. *l.* 5. leave out *also* p. 84 for *moderate* read *immoderate* p. 91. *l.* 6. f. *yet* r. *is not* p. 121. *l.* 15. f. *worst* r. *most* p. 174. *l.* 10. f. *never* r. *neere* and *l.* 12. f. *neere* r. *never* p. 106. *l.* 10. leave out *of* p. 215. *l.* 3. & 4. r. *marriage-love* p. 243 *l. ult.* r. *foole* p. 276. *l.* 21. r. *Church* p. 288. *l.* 5. r. *feele* p. 320. *l.* 22. f. *a wine* r. *of wine* p. 323. *l.* 13. f. *many* r. *may*. Besides some few other literall escapes which the ingenuous and courteous Reader may correct, or will pardon.

To his beloved friend, the Author on this BOOKE.

THe matter, or the ſtyle I need not praiſe,
To the ingenuous man, it ſelfe will ſhow.
Having read thy Booke, I ſweetly doe rejoyce,
And truly I admire what now I know.

P. P.

The Author upon ſight of the Superſcription.

THe matter, or the ſtyle I will not praiſe,
Yet care I not to whom it ſelfe do ſhow.
Having writ the Booke, I ſweetly do rejoyce,
But doe admire ſo much I want to know.

Robert Crofts.

THE WAY TO HAPPINESSE ON EARTH.

The first PARTITION, concerning RICHES.

SECTION. I.

The Excellency of Riches, and the miseries of the want thereof.

RIches and Honour (saith King *Solomon*) come from GOD; And the blessing of the LORD maketh Rich. *Prov.* 10. 22. Therefore in respect of the Author,

God himselfe, they are to be esteemed in their good use and fruition, of much worth and excellency, wherefore againe (saith the Kingly Preacher) Every man to whom God hath given Riches and Wealth, and hath given him power to eat thereof, and to take his portion, & to rejoyce therin; This is the gift of God: Surely he will not much remember the dayes of his life, because God answereth him in the joy of his heart, *Eccles.* 5. 19.

The excellency of Riches also appeareth in respect of the good effects thereof. Many good and excellent effects and benefits doe often spring from this fountaine of Riches; Such as are, good education and learning, Also Friends, Lovers, Acquaintance, (The rich hath many friends, *Prov.* 14. 20.) Likewise Honour, Authority, Respect, Servants, Counsellors: Also faire and pleasant Houses, Orchards, Gardens, Fields, and Possessions of many kindes, The choycest kind of Dyet, both Meates and Drinkes;

The

The moſt pleaſant Sports, Recreations, and Pleaſures of divers ſorts. In ſumme; Even all Terreſtriall Felicities ſeeme to be at the Rich mans command: The doting world ſmiles as it were onely upon him, applaudes onely his ſayings, his doings, and beſtowes upon him her choyſeſt favours.

Riches alſo may be imployed to many good uſes and purpoſes, as well to Gods glory, as to the good of our ſelves and others. The ſame may ſerve and be uſed to the advancement of all Piety and Vertue. They may excite and encourage us to all goodneſſe; to thankfulneſſe, to charity, to the Love of God who gives them, To eſpie, ſeeke and enjoy the Riches of a divine Soule, which are all heavenly Graces, Joyes and Conſolations: and thoſe eternall moſt glorious Treaſures which are in God himſelfe, in heaven. But of this more in the fifth Section of this Partition.

And wee ſhall the rather well

esteeme of riches, and more apparantly, see the worth and excellencies thereof, if we consider the miseries of Poverty and want of Riches.

Poverty makes men subject to the saddest indurances amongst men, To be reproach't, disdained; and that oftentimes even by their kindred & neighbors, (*Prov.* 14.30.) though perhaps they be well deserving; And their good parts also to be not regarded, but rather despised, only because they are Poore. The wisedome of the poore is despised & his words are not heard, *Eccles* 9. 19. So as oftentimes their wisdome is (by this mad world) esteemed but folly. Poverty makes many men to suffer hunger and thirst, cold, and want, to be lyable to the most common and grievous oppressions, wrongs, & abuses of cruel men. There is not in the world such another object of pitty, as the poore miserable man. Oh; I wonder at the multitude of men in the world that can so insult over, oppresse and abuse poore misera-

ble

ble men as we uſually ſee they do; the rather I wonder thereat ſince God might juſtly have made us ſuch, and more miſerable then they: what flinty & maligne hearts have ſuch men who can willingly rejoyce and adde to the calamities of them who are already even nothing els but an heap of miſery.

Though Poverty to ſuch as make a good uſe thereof is a happy eſtate, and a pious wiſe man may be ſweetly contented even therein, as ſhalbe declared in the fourth Section, yet we ſee too commonly that to many men in the world the ſame is a miſerable condition: For by reaſon of Poverty, many men as alſo their children become ill tutor'd, rude, uncivill, Yea Poverty is an occaſion that ſome men turne Rogues, Theeves, Villains, that others will flatter, diſſemble, lie, ſweare, forſweare, and proſtitute themſelves to divers hatefull vices and impieties, alſo repine, grieve, and ſome even ready to make themſelves away through deſperate griefe and ſorrow.

Riches therefore being so excellent and beneficiall, as hath beene said, and the want thereof so irkesome and miserable, let us by all meanes endeavour to avoyd such courses as consume and waste Riches, and to use and take such wayes as may gaine and encrease the same: of which in the next Section.

SECTION II.

To avoyd such courses as consume Riches, and the way to gaine and encrease the same.

FIrst (therefore) let us eschew idlenesse, lazinesse, carelesnesse, neglect of businesse, of Time, of occasions and opportunities, all which doe very much hinder a mans estate in a life time. Hee becommeth poore that dealeth with a slacke hand, *Prov.* 10. 4. Also Pride, high-mindednesse and vaine-glory; which is the hinderance

of many mens eſtate, and the undoing of ſome, who to ſhew themſelves magnificent forſooth, doe live much above their eſtate and degree, eſpecially ſome of our young Heires, who after their covetous fathers deceaſe, doe creep into Satin and Pluſh, turne Roarers, Blades, Gallants, learne to ſwagger, ſmoake, drinke ſtoutly, ſpend bravely, like Emperours, as they ſay, and to cry, Hang money, fly Ducke, &c. So as, the one part of their eſtate they hang on their backes, and the other part they turne downe their throats. So all riotous courſes, all exceſſive and too coſtly banquetting, tipling, roaring, ſmoaking, whoring, immoderate gaming (as at Cards and Dice) for money, alſo hawkes, hounds, horſes, and overcoſtly Recreations; which doe much hinder many mens eſtate, who otherwiſe in a life time might be much more rich and wealthy. Such courſes have been the bane of many whole Families, and of much poſſeſſions.

Flattering fellowes alſo, and Paraſites (who are eſpecially reſident and to be met withall in Tavernes and Taphouſes) are much to be taken heed of; who by inſinuating into mens mindes, and applauding their ſayings and actions doe often deceive many (otherwiſe) wiſe men, who being tickled with their cunning applauſes, doe ſuffer themſelves by ſuch men to be poſſeſt even from themſelves, and to be carried away by them to all riotous and prodigall courſes. Certainly if there be any *Dallilah* under heaven, 'tis ill company, if we will be led away and rul'd by them, they will ſtrangely blinde us, and betray us. Theſe flattering Jackes doe eſpecially worke upon our young Flingbrain'd fantaſticke Prodigals, and often abuſe them into ill bargaines, and cauſe them to lend them money, give them gifts, to become their Sureties, pay their debts, and lead them to all manner of riot, prodigallity and expences, and in the end perhaps cheat

or laugh at them.

You braine-ſicke Hotſpurs, Prodigall Heires; 'Twere good for you if you were wiſer then to be flatter'd and gull'd out of your lands and revenues by ſuch Syccophants and idle flagging companions, that fawne and ſeeke to feed on you, as the little bird *Trochilus* in the Jawes of the *Crocodile*; Be not Carrion for ſuch Crowes to prey upon; You will at laſt ('tis like) have occaſion to curſe them as *Herod* and *Alexander* did their flatterers in their greateſt exigents. Know that though you ſhould ſpend all you have upon theſe Canibals, though they ſhould fawne and feed upon you like Harpies and Fleſhwoolves, yet in the end you ſhall ſcarce have as much releeſe and reſpect from them as the Prodigall from his former Comrades, ſcarce ſo much as huskes or ſwines meat, but rather ſcornes, ſcoffes and deriſion.

They are inconſiderate men, and ill ſtewards of a good eſtate, who la-

viſh away the ſame eſpecially in ill, company. He does Bounty injury that makes her as common as a Strumpet by ſhewing her too much abroad; and ſo make her and himſelfe but derided by the wiſer ſort of men. Who gives or ſpends too much, more then his eſtate will allow, muſt fall or deſiſt with ſhame. To live well of a little is much more honour, then to ſpend a great deale vainly; it is not good to make our too laviſh kindneſſe to others to be cruelty to our ſelves. Though it be good to give, and freely to ſuch as are in neceſſity, and in a good manner to be liberall to our friends, yet a wiſe man will give or ſpend no more then the ſafety of his eſtate will allow. Hee hath the beſt fame that keepes his eſtate, and yet not too niggardly.

In expences therefore, as I thinke 'tis not good to be too pinching, ſo alſo I thinke it bad to be too prodigall: yet I thinke it better to be too ſparing then too profuſe; though

neither of them good. 'Tis no diſgrace to make our ability our Compaſſe to ſayle by; There is better uſe to be made of our talents then to caſt them away vainely, we ought rather to employ them for gaine.

Let us take heed alſo that Lawyers doe not picke our Purſes, as the Eagle did the meate out of the opened Oyſter, and leave us onely ſhels inſtead of meat to feed on, leſt we have need of as ſtrong patience to digeſt this as the Oſtridge hath a ſtomack to digeſt Iron.

There is a farre better and cheaper way to reconcile differences, then by Lawyers, namely by mediation of friends and arbitrators. Yet if a man be forced to goe to Law, and have a very good cauſe, I thinke it the ſafeſt way (even for his eſtate, as well as for his credit and for example) to be diligent therein, and goe on ſoundly. But this going to Law, eſpecially here in England, is ſo tedious, ſo irkeſome, ſo ſervile, ſo coſtly, as that it ſhould

be a wiſe mans laſt remedy and refuge.

To proceed. So alſo borrowing of money and paying intereſt, unneſſary gifts, lending of mony and ſuertyſhip have impoveriſhed many thouſand men. All which, and the like ill courſes that conſume and hinder Riches are to be avoided.

And further, let us take and uſe all ſuch good wayes and courſes as may encreaſe or preſerve our eſtates herein. The uſuall meanes whereby Riches are preſerved and encreaſed are ſuch as follow.

Firſt, to be diligent, forward and induſtrious in our Callings, and in ſuch affaires as we undertake; The hand of the diligent maketh Rich, *Prov.* 10 4. Such men who are diligent, ſtirring ſpirits in the world, are much more like to be Rich, then ſluggiſh, careleſſe men; Induſtry is never wholly unfruitfull, if it bring not joy with incomming profit, yet 'tis like it will baniſh vice, and idle waſtefull

courſes

courſes out of our buſied mindes. I have often found hurt of idleneſſe, but never of a lawfull buſineſſe; even that which is not profitable in it ſelfe is yet often made ſo by imployment. And diligence commonly brings a recompence that ſweetens it. I have ſeldome knowne an induſtrious man want, but rather he ſtill increaſeth in Riches. With what proportion'd ſucceſſe doth that family commonly flouriſh where an induſtrious diſcreet guide ſteereth in an ordered courſe, as if ſome good Angell were alwayes aſſigned with bleſſings in his hand to crowne diligence.

Alſo the better to thrive and encreaſe in Riches, it is good not to neglect but to take time and opportunities, to ſtrike while the iron is hot, as the Proverbe goes, to uſe all good meanes to obtaine ſome profitable grants, offices, preferments, and dignities, ſuch as they are moſt fit for and capable of, and may by any good meanes accompliſh either by themſelves

ſelves, friends, or money, either in lawfull caſes; Alſo by procuring certificates, or letters commendatory from ſuch as have power therein, or otherwiſe, according to the nature of the buſineſſe. It is true indeed that a modeſt man, his deſires are more limited then his fortunes, which though meane, yet he is contented, thinkes the ſame preferment enough, and doth ſomething to deſerve this; Hee is hardly drawne to ſeek more and greater, though he truely deſerves it; But now ſince in this Age there are a multitude of impudent men (and ſome of them worthleſſe) who putting themſelves forth, ſeeking firſt, and ſtanding in the way, preferment ſtumbles on them. Therefore many worthy men, as they are unpreferred, ſo are they like to be, unleſſe they can put on a brazen face, which although it becomes them not, yet they thinke it not amiſſe to make a vertue of neceſſity.

Let therfore the worthy and conſci-

onable Lawyer and Physitian, if they meane to get preferment, use all good and honest meanes to enrich themselves.

By these generous and noble professions of Physicke and the Law, many men attain to abundance of Riches; wherefore it is that many Schollers apply themselves in all haste to one of these.

So likewise such men have occasion and opportunity, may use all good meanes to gain preferment and riches under the King, Queene, Noblemen, such especially as are in places of greatest dignity and authority, and beare the greatest Offices.

The Farmer and Husbandman may likewise use all good meanes to gaine some good Lease or Tenancy, which are most usually to be gotten of some conscionable Landlord, or some regardlesse prodigale young Heire. Also of some Corporation or Company, of some Colledge, the Church, or under the Crowne; Of which be di-

vers

vers that may be good preferment, for a Gentleman. And so of all others.

It seemes in some respects not amisse also that the Batchellour get as rich a wife as he may with love, or one by whom he may gaine preferment. 'Tis like the Richest are sometimes or ought to be best educated. And though some proud Coxecombes perchance will be the more malepart for their Riches, yet 'tis like a good wife will not be the worse for a good portion, And if she be an ill one, she had need of goods to make her better.

And further to this purpose. It is good for such as meane to thrive to looke into their estate to know what they are worth, and to take care that they be not wasted by servants and officers. If a man doe but save, 'tis like he shall encrease. And if he have the patience to attend but every little good occasion of profit, he may easily thrive; These little occasions come thicker and faster then others, and

though

though they ſeeme but ſmall, yet in time the ſame will amount to a good ſumme of Riches.

Alſo to conſider of neceſſary charges and expences; and to live within Compaſſe. So drawing in their eſtate as it may be leaſt for ſhew and moſt for profit; as a man that is worth 500 l. a yeere, may well and in good ſort live after the rate of two or three hundred, and gaine the reſt. And ſo of a greater eſtate; and likewiſe ſuch men whoſe eſtate is meane and little, It is better for them to live rather beneath, then either levell or above it. To fal in eſtate is a ſhame & diſgrace, but to riſe is honor & praiſe-worthy.

SECTION. III.

Of the dangers and abuſes of Riches hindering happineſſe therein, which are to be avoyded; eſpecially of Coveteouſneſſe.

WHile we have thus viewed the excellency and benefits of Riches, the miſeries of the want thereof, and the waves

wayes to gaine and encreaſe the ſame. Let us by all means take heed of their abuſes and dangers, which otherwiſe will hinder our happineſſe therein, and on the contrary bring upon us much miſchiefe and miſery.

On the one ſide the dangers of Riches are, Pride, Arrogancy, Diſdaine, Inſolency, Preſumption, Sloth, Sluggiſhneſſe, Delicacy, and all Licentiouſneſſe, which the ſame occaſioneth to many men, ſo as their Riches doe but ſerve thereby to encreaſe their miſery and perdition. Many thouſand men uſe their Riches to the maintaining & countenancing of riot, luſt, Intemperance, Idleneſſe, and all manner of ſenſuality, and evill pleaſures (of the miſeries and remedies whereof I intend to write in due place) So as it had been better for them to have ſuffered irkeſome poverty.

That man therfore who wold be happy, in his Riches, muſt by all means avoyd theſe dangers and abuſes therof.

On the other ſide; the danger of

Riches

Riches is that Common vice of many rich men, namely, Covetouſneſſe. Let us, if we meane to be happy in our Riches, take heed that we plunge not our ſelves into this unſatiable, ſordid, and miſerable vice, leſt that with *Shemei*, while we ſeeke our ſervant we loſe our ſelves.

How many men are there now in the world that doe quite and cleane loſe the felicity of a quiet life for to ſet up their happineſſe (though meerly imaginary) in the amaſſement of Riches? And if heaven heare their covetous deſires with deſigne to puniſh them, and give them ſome favourable ſucceſſe to their Cares, they become then even Idolaters indeed of thoſe treaſures which before they adored but in hope; And to become miſerable by too ardently deſiring that which otherwiſe might doe them good.

It is now in our Age almoſt as it was in the Prophet *Ieremies* time; Even from the meaneſt to the greateſt

teſt, men are given to covetouſneſſe, and to deale falſely, Ier. 6. 10. Let us therefore view this vice and the effects thereof: But firſt to prevent miſtakes and Cavils; let me ſay that in the enſuing diſcourſe againſt Covetouſneſſe, I doe not meane that honeſt and neceſſary deſire of Riches, and endevours to gaine the ſame (which every man ought to have for the good of himſelfe, family, and others,) which may be called honeſt frugality, and is commendable in all men; inſomuch as no men are more praiſe-worthy and happy in this reſpect then ſuch as frugally deſire Riches, and provide for themſelves and theirs; But now to define what I intend by Covetouſneſſe and proceed. Covetouſneſſe is an over-greedy, unſatiable, niggardly, ſottiſh, and ravenous deſire of Riches, from which ſpringeth abundance of evils and miſeries; The due conſideration wherof is remedy ſufficient to flight our diſorderly affections from the ſame; Let us therfore view them.

Cove-

Coveteouſneſſe is the roote of all evill, (Saint *Paul* ſaith) from thence often ſprings deceit, contentions, lying, Simony, Vſury, thefts, quarrels, ſuites, ſtrifes, treaſons and murders.

Inſomuch that if a mans heart be very deepely ſet on Coueteouſneſſe, he will commit any vice or wickednesſe to effect his ravenous deſires, Like that Italian Monke, who being corrupted with money, poyſon'd the Emperour, *Henry* the ſeventh. Or as that Citizens ſonne of Venice, whoſe father having committed a crime and hid himſelfe, a reward was appointed by the State to him that ſhould bring his head; Whereupon his ſonne ſlew him and brought his head to the Duke. Or as *Iudas* for money betrayed our Saviour.

The Riches of the world if too much beloved, do attract and draw the eie of the ſoule from it ſelfe, or at leaſt ſo blindes the ſame as it cannot performe ſuch good actions as it ought either to the glory of God, the good

of

of others, or it selfe: for Covetousnesse banisheth out of the soule the most sublime and heavenly graces, nobleness of spirit, humanity, courtesie, love, kindnesse, mutuall entertainments, naturall affection, and reason. It turnes the soule into a low, earthy dunghill, temper and disposition, and causeth men to become very muckwormes and slaves to money. It draweth away the minde from all more excellent pleasures, and so blindeth it that it cannot see them. Tell the covetous man of the choysest delights on Earth; yea, of Heaven it selfe, yet hee is so blinde and brutish as to thinke all a kinde of madnesse and folly that is above his low sordid temper and disposition. So as Covetousnesse bereaveth a man, or at least hindereth him in all the pleasures of the earth and of heaven also; and which is most strange, of that which he so much desires, even the pleasures of Riches themselves; for he regardeth not what felicity hee

may

may derive from the ſubſtance which he doth poſſeſſe, but ever thinketh how well he ſhould be if he had ſome great matter which he hath not; and the want thereof almoſt continually grieves him; even like children and fooles, who will pule and whine for a toy they want or long for, of which they are more ſenſible then of all the preſent good or future hope they have or may enjoy. So that according to the Proverbe, The coverous man ſels his horſe to get Hay; which when he hath t doth him litt le or no good. He doth even contemne and neglect himſelfe, and all other good pleaſures and felicities to gain this of Riches, which when he hath he neither uſes well nor enjoyes, but ſtill remaines diſcontentedly unſatisfied. The more he hath, the more he deſires; even his Riches are to him but as drinke in a dropſie; for as thoſe increaſe, ſo his deſires are ſtill the more enlarged, even as the grave, the wombe, the earth, the fire, which are never ſatisfied. *Prov.* 30. 15, 16.

16. His heart may be compared to those leane Kine (which *Pharaoh* saw in his dreame) who devoured the fat Kine and were never the fuller. That which hee hath is not regarded for want of that which he hath not, although he possesse abundance. So Covetousnesse is an unsatiable desire which continually (as with hunger) gnawes and discontents the minde.

Though Covetous men have Houses, Lands, Riches, Revenues, Orchards, Vineyards, Fields enough, yea, abundance (as *Ahab* King of Israel had) yet (as *Ahabs* did at *Naboths* Vineyard) their eyes will envie and looke obliquely at their neighbours goods, houses, lands, &c. and especially their teeth will water at that which their nose most drops over, that which lies most par in their way, very neere and fit for them. They are even (as he was sicke in the suddes and sullens for want therof, and lack some politick *Iezabel* to make them a caudle, though of the blood of the Vine tor and Grape

Grape of the Vineyard; ſome wiſe Lawyer, cunning ſnap, or politicke pate of their owne, to deviſe a way to get the ſame, either by hooke or by crooke, as they ſay, though the Devill be in the Councell, either by oppreſſion, extortion, or couzening circumvention. So envie alſo pines the covetous man.

Alſo cares, plots, and ravenous deſires to get Riches, doe alwayes poſſeſſe him; And what baſe offices, paines therein, and reproaches thereby, as alſo what ſordid and niggardly pinching of himſelfe will he not endure to ſave and gaine a litt'e money? Feares alſo of looſing what he poſſeſſes, grieves him. He is alwayes ſuſpitious, grudging, complaining, and diſcontented. Sorrow and griefe alſo in parting from Riches doth greatly vex him. He can ſcarce afford himſelf and family neceſſaries without brawling, pining and grieving. The often remembrance of loſſes and expences paſt, doth alſo much trouble him. In

a bad yeere, or at some great losse, hee could even affoord to make himselfe away. As old *Hermon* who dreaming he had spent a summe of money, for griefe, hang'd himselfe; Or as that covetous *Phidon*, who being faln into desparation for a great losse, went to buy a haltar to hang himselfe withall, but finding the price too dear, leapt into a River. It is reported of another who being sicke, was told hee must take Physicke, or die, and being demanded of the Physitian, ten shillings to recover him, answered, the same might better be saved to defray the charges of his buriall; To which purpose is that ancient Epitaph,

Here lies Father Sparges,
Who dyed to save charges.

These covetous cares, feares and griefes, doe often distemper the body; also they are an occasion of restlesse unpleasing, and interrupted sleepe, pining and drying the body, causing in some men a wearish and pale constitution, and shortning their lives. And

ſometimes by accident alſo covetouſneſſe may cauſe loſſe of Riches, of honour, of health, and of life it ſelfe. *Gehezi* loſt his health by reaſon of his covetouſneſſe, *Achan*, *Iudas*, *Ananias*, *Saphira* their lives. *Mauritious* the Emperour was deptived of his Empire for his covetouſneſſe. King *Creſſus* of *Lydia* by ſeeking to encreaſe his Riches, loſt his Kingdome, and after his life. So as it appeares that oftentimes Riches doe covetous men no more good than *Achans*, *Midas*, or the *Tholouſe* gold, or *Iudas* his thirty pieces of ſilver to the poſſeſſours.

When age and ſickneſſe approacheth and appeareth to the covetous man, he is ſtung at the heart to thinke he muſt part with his Riches, which addes to all his paines and griefes and perchance kils him the ſooner. So hee leaves his Riches (ſaith God by his Prophet *Ieremy*) and at his end ſhall be a foole, *Ierem.* 17. 11. Such men therefore as meane to bee happy in reſpect of their Riches, muſt

take Saint *Pauls* counsell, who saith; Let your conversation be without covetousnesse, and be content with such things as you have, *Hebr.* 13. 5. Let us then banish out of our soules this low sordid and miserable vice of Covetousnesse, and endevour to settle our mindes in a contented and feareless condition; Of which in the ensuing Section.

SECTION. IIII.

Our mindes ought to be perswaded of the goodnesse and fitnesse of our estate, and setled in a contented condition.

LEt us endevour to be thorowly and firmely perswaded, that what estate soever we possesse, it is best (if not in it selfe) yet for us; and so convert our mindes to such a resolved habit of contentednesse, as that we doe not too

too much feare the loſſe, or be grieved for the want of Riches.

Let us therefore uſe our beſt endevours in all good wayes for the attainment thereof; let us be thankfull to heaven for (and rejoyce in) what we have, uſing the ſame well, and ſtill leaving the ſucceſſe and iſſue of all our good endevours to God, relying on, & truſting him in al things, ſo may we be ſurely and truely perſwaded, that what eſtate ſoever we poſſeſſe is moſt good, moſt fit for us, and be contented with all accidents and croſſes; yea, even in the loweſt condition of Poverty; For the ſpirit of a man wil bear his infirmities; ſo that if we can live more for our ſoules then bodies wee may finde Remedies againſt, yea, Contentment amidſt Loſſes, Croſſes, Poverty, and Miſery: Let us maintaine confidently that a man may find Contentment in all conditions with the onely Riches of a tractable ſoule, reſolv'd and reſign'd to take all things as they come without ever diſtruſting

or arguing divine providence. Hee whose will submits to Gods will, lives ever contented. He is most rich and happy. And why then should we not submit to his will, the rather since hee wils all things that are good.

All things worke to the good of them that love God, saith Saint *Paul*. To such as relye on and trust him in all things, even crosses and poverty is a blessed estate, and furthereth them in the happy way to heaven. And it is no matter which way we goe (whether through adversity or prosperity, riches or poverty) so we come to heaven.

Further to this purpose that wee may not too much feare the losse of Riches, if we possesse them, nor be too much grieved or dejected for their want; but rather rejoyce and be contented, even in losses and poverty, let us consider (first concerning losses and crosses in Riches) That 'tis good for us sometimes to be croſt. Nothing

would

would be more tedious and noyſome to our minds, then to be glutted with continuall proſperities, as with Iollities. What a proud and fooliſh thing wold man grow to be, if he ſhold alwaies attain his deſires in the world, and never be croſt; ſurely he would in time forget goodneſſe, and God himſelfe. How farre, how ſecure, ſhould we run on in vice if ſome croſſes did not ſometimes checke us and make us remember our ſelves. There are ſome few perchance whoſe pathes are waſh't with Butter, and the Roſe Bud crownes them even continually. They ſeldome meet with loſſes and croſſes, but how dangerous a thing is it to live in oyled vice, when her wayes are made ſlippery therewith and leade to ruine and miſery. And without doubt that is not onely the beſt, but the pleaſanteſt life that is ſprinkled with the Salt of ſome croſſes; without this even proſperity and pleaſures would be ſoone ranke, tainted, ſtale, and corrupted; and we ſhould

even cloyd, and perchance glutted therewith.

Some croſſes, ſorrowes, loſſes and diſcontents doe increaſe, quicken, and enlighten both our ſoules and our joyes; when does joy reliſh more pleaſant and ſweeter then after croſſes and miſery are paſt? And oftentimes thoſe ſo farre doe us good, as they make us better, more circumſpect, induſtrious, couragious, wiſer, livelier ſpirited, then ever before; ſo as without them we ſhould want much of the joyes and proſperity we have. I have very often obſerved in my ſelfe and ſome others, that thoſe croſſes which in reaſon we thought would have done us much hurt, have yet bin occaſion of very much good to us. So as it appeares it is uſually a fit mixture of adverſity with proſperity, that makes both good and pleaſant to us, and our lives the happier ever after; And many men after ſome (though perchance ſmall) loſſes, croſſes and wants, become thereby ſo induſtrious and cir-

circumſpect ever after, as they grow alſo very much the richer thereby in a lives time, as well as the more joyfull and happy.

However let us be contented, and even ſcorne to be of ſo fraile and low a temper as to be impatient at every loſſe and croſſe which happens; the rather ſince no man lives without them ſometimes. How contented was *Thales* and *Bias* at the loſſe of their riches? *Fabricius*, *Seranius*, *Marcius Curius*, and others have made themſelves merry with their loſſes. *Zeno* thanked God after his ſhipwracke. So let us endevour to be contented.

If we ſhould loſe ſomething, yet let us looke to what is left, and let us rejoyce and be thankfull that we have loſt no more, and that we have yet ſomething left, perhaps ſufficient, and much more then many others who deſerve the ſame better then we. If we ſhould ſhould loſe all, yet Gods preſence is infinite plenty; Divine graces are eternall Treaſures, if wee

have these, they are better then all the Riches in the world.

And now concerning poverty it selfe; It is esteemed a very peaceable and quiet estate. One saith, that many wise men have seemed to embrace a quiet poore estate as some divine thing.

Our Saviour himselfe was poore on earth. Many of the Saints of God have beene willingly poore. How patient and contented was *Iob* at the losse of his riches, in his poverty. Saint *Peter* and Saint *Iohn* could say, *Silver and gold have we none*, The Devill saith, *All this will I give thee if thou wilt fall downe and worship me.* How foolish are their conceits then who esteeme a man the better and happier for riches without grace; and grace wee see is sufficient to make a man so happy and heavenly as to be a Saint, without riches, as well as with it; and so to make poore men heires of heaven.

Many Phi osophers and wise men have beene voluntarily poore. *Crates* threw

threw his Riches into the sea, because he saw the same hindered his quietnesse. *Marcus Curius*, *Phocian*, *Philopemen*, *Cimon*, *Anaxarchus*, *Anacreon*, *Xenocrates*, and all the Stoikes, *Zeno*, *Diogines*, *Cleanthes*, and divers others have esteemed poverty a happy condition, and preferred the same before much riches. And the rather because riches to many men become snares and baites to vice and wickednesse, and hinder men oftentimes in goodnesse; and he that is free from the cares belonging to riches, hath the more liberty to attend the divine and waightier affaires of the soule. Therefore many both Christians and Philosophers, out of the greatnesse of their courage, have endevoured to despise riches and forsaken them, though perchance unwarrantably to discharge themselves of the good use and exercise of many good duties and vertues that might be performed thereby. But to goe on.

Although it be more praise-worthy to mount up to heaven through many

many difficulties and temptations then otherwise; yet as it seemes poverty is an easier way to heaven, which our Saviour implyes, saying, it is hard for a rich man to enter into heaven. *Marke* 10. Yet true it is, that as it is more hard and difficult, so it is more commendable and glorious for a rich man to be pious & vertuous. But indeed it is even rare to see rich men religious, for while the earth allowes them such pleasures they make it their heaven, and looke for no other; who wonders to see them neglect the better when they dote upon the worse. And riches oftentimes also are occasions of vice and wickednesse, and by our ill using of them, become even as snares of Satan to make us neglect God and goodnesse, and become more evill and vitious. And hereby many rich men doe like Envie extract evill out of good, their riches encrease their misery.

How dangerous riches are to many men in this kinde, See *Psal.* 52. 7.

Eccles.

Eccleſ. 5.13. *Ezek.* 28.5. *Matth.* 13. 22. *and* 19.23. *Marke* 10. 23,24. *&c.* 1 *Tim.* 6.9,10 *Iam.* 5. and many other places in the ſacred Scriptures. So that it ſeemes, 'tis a greater danger to be very rich then very poore, for Riches oft times make men loſe good wayes, but poverty keepes them in the right pathes.

Poore men are commonly more free from idleneſſe, luxury, and intemperance then rich men, and conſequently from ſuch Aches, Paines, Infirmities and loathſome diſeaſes, as are incident and often cauſed thereby to many rich men: and alſo from pride, vaineglory, inſolency, ambition, ſuſpition, feares, cares, complaints, contentions, peeviſhneſſe, diſcontents, diſturbances, and all ſuch vexations as many rich men are uſually poſſeſt with, who (like *Haman*, *Eſther* 3.5. and 5.9. 13.) are commonly vext at every trifle, whereas poore men are uſually more contented with all things, more vertuous, more meeke,

feare-

feareleſſe, free, and happy men; and ſeldome troubled with any more important thoughts then how to finde meanes to paſſe their time in the auſterities whereunto they are already habituated, and which are by cuſtome made eaſie, yea, even pleaſant to them. They ſeldome envie or repine after others fortunes, as being equally eſtranged both from their knowledge and reach; in which reſpects alſo they may be ſtiled happy men. They remaine ſafe and at quiet, as it were in a harbor, while great rich men are expoſed to danger, as it were in a tempeſt, floating on the maine Ocean.

The health of the body and the contentment of the minde are the only reall riches in the world; and we ſee that poore men are commonly more healthy then idle intemperate rich men, and have better ſtomacks; their courſe fare taſtes as well to them as the rich mans dainties. Their cloth ſuite becomes them as well and keeps their healthy bodies as warme as the gallants

gallants bravery, and they are as well pleased therewith. The poore man and woman laughes at the gallants slasht sute with gold lace, and new odde fashions, at the Madams strange attires, at her naked breasts and armes, at the spots in her face, & thinks them proud, foolish, wilde and phantastick.

He is really the richest man that is most contented, and most rejoyceth in that which he hath though it be but competency, but a little; Hee that hath a minde contentedly good, enjoyes in it boundlesse possessions. And to view the world: Who whistles out more content, and sings more merrily then the low-fortun'd Countreyman, the painefull Labourer, and the honest Plowman, and who (say they) are better Common-wealthes men then we; yea, even the Cobler under his stall will merrily chant away his time and his worke. So it appeares that many poore men sing, whistle, laugh, are merry and rejoyce at their worke, while many rich men are sullen, melancholly, and

droope

droope in idleneſſe.

Who enjoyes more ſweetneſſe in pleaſure than they which gaine it by induſtry and paines. Thoſe fowles and fiſhes taſte beſt which we kill our ſelves, when wee travell a birding or fiſhing. That bread taſtes beſt which men labour for themſelves. And how doe many poore labouring men eate their bread with joy, and their healthy ſtomackes doe well digeſt the ſame, while many rich mens ſtomacks wch. are corrupted by idleneſſe and intemperance, doe even loath their owne dainties. Yea, even the very ſleepe of him that laboureth and travelleth is ſweet (ſaith the wiſe man) but (ſaith he) the ſatiety and abundance of the rich will not ſuffer him to ſleepe, *Eccleſ.* 5. 12.

How happy then is the contented man, yea, though he be poore. And me thinkes *Crate* ſhew'd a braver ſpirit when hee danc'd and laught in his thredbare Cloake and his Wallet at his backe, then *Alexander* when hee wept

wept that he had not ſuch a huge beaſt as the Empire of this world to govern, and a richer world to conquer and poſſeſſe. So *Crato* wiſely ſeem'd to contemne, what *Alexander* cry'd for.

So it appeares that many poore men are commonly more Pious, more vertuous, more healthy and more contented then many rich men; and though many rich men are wiſe in their owne conceits, *Prov* 28. 11. yet wealth without wit, and without modeſt worth and honeſty, is but as a rich ſaddle to ride a foole or a knave in; and a poore man that hath underſtanding, ſearches him out, *Prov.* 28. 11. he laughes at him in his ſleeve, & contemnes him. King *David* ſaith, God ſhall deſtroy the wicked man, he ſhall take him from his riches, he ſhall plucke him from his dwelling, and root him out of the Land of the living. The righteous man alſo ſhall ſee this and feare, and ſhall laugh him to ſcorne, and ſay, Loe this is the man that tooke not God for his ſtrength, but

trusted unto the multitude of his riches, and strengthened himselfe in his wickednesse; but as for me I am a greene Olive in the house of God, &c. *Psal.* 52. 6, 7, 8, 9, &c. Thus the poore man may comfort himselfe and rejoyce.

I am the longer in this Section, because I thinke it a very good deed to endevour to comfort poore men who have most need thereof. Blessed is hee that considereth the poor &needy, &c. *Psal.* 41. *v.* 2, 3. And indeed there are no men that can enjoy riches more freely, fearelesly and happily, then such as know how to be contented and happy in a poore estate. This knowledge frees them from all the fears & unnecessary distempers, which many men take about their riches. And mee thinks there are no men more foolish (as miserable) then discontented men. And so no men more wise (as happy) then such as can be contented in all estates and conditions. Therefore to proceed yet further in this so good and necessary discourse. The

The poore and the rich are in this life equally travellers, both pretending to heaven; Now if the rich paſſe through the fairer way, yet they re-encounter in the end a thorne inſtead of every flower which they have paſt upon; every pleaſure is a griefe in parting from; and paſt happineſſe is an irkſome remembrance; ſo that if rich men ſhould laugh for joy in the preſence of a thouſands delights, is it not to prepare in their breaſt the matter of as many griefes, ſince every pleaſure is a diſpoſition to a kinde of martyrdome, by the neceſſary and infallible privation of it's ſweets, whereof while we taſte, it menaceth us? So that in the end, eſpecially at death, rich men ſeeme to be more miſerable then poore men in their greater loſſes. And ſince we muſt all paſſe through the neceſſary privations, loſſes and miſeries of this world, is it not better to ſuffer thoſe evils wch we cannot avoid ſooner then later? The richeſt of the world is at laſt found as poore as the pooreſt com-

companion, and very likely more miserable. 'Tis not to be wondred at, if rich men be more affraid of dangers and of death then poore men, since their greater losses, and also their accustomed delicacy, makes the same to them more dreadfull; whereas many poore men seem to embrace death, and rejoyce thereat, as if some good Angel were come to free thē out of the miseries of this life, & carry thē to heaven.

So as losses, crosses, dangers, sickness and death, are nothing so grievous to the poore, as to the rich, covetous, ambitious, and voluptuous man; & 'tis like if he can make a good use of his poverty, being the more vertuous and pious thereby, that heaven will be so much the more pleasant to him eternally, as he was here more miserable for a time, a moment in comparison; for joy after misery past is the sweeter.

There are yet further meditations come into my mind concerning this blessed subject. I hope there will bee no

no Reader ſo maligne ſpirited as to envie and grudge the happineſſe of poore men, but rather let us greatly rejoyce thereat. Oh bleſſed be God that giveth ſuch, and ſo much happineſſe to many of thoſe poore people whom the ſtony evill hearted inſolent rich men of the world doe oppreſſe, abuſe, ſcorne, contemne and trample upon. A truely good ſoule will deſire and rejoyce to ſee every man good and happy, as wel the poore as the rich.

The Prophet, King *David* ſaith, A little that the righteous man hath, is better then great riches of the wicked. Let therefore a poore man be religious, & then though his eſtate be never ſo little, yet is he richer & happier the the richeſt impenitent wicked man in the world. This little is a bleſſing to the righteous, but to a wicked man, riches are but uſurped, and being not uſed well to the glory of God, but rather to ill ends, and in vitious courſes, they do but encreaſe of his miſery and

It may be ſaid, that rich men may doe more good then poore men having more meanes; It is true, and bleſſed indeed are thoſe rich men that live well and doe good with their riches. Yet why may not poore men doe as much good, eſpecially to themſelves as the rich. If Chriſt may be judge in this caſe, he ſaith, the poore widdow gave more then all the rich ones, though ſhe gave but two mites out of her poverty, when they gave abundance out of their ſuperfluity, and conſequently 'tis like ſhe is more rewarded in heaven; Yea, even the good will of the poore man and his wiſhes, to doe good with his riches, if he had it, is as acceptable to God as the rich mans almes; For God accepteth the will for the deed when ability to performe the deed is wanting. How much more eaſie is it then for poore men to be charitable, and ſo to lay up for themſelves treaſures in heaven, then rich men, ſince onely his good will is required, w. en the rich mans money

alſo

alſo is requiſite, (as in due and neceſſary collections for the poore, and otherwiſe) which ofttimes comes even as hard and heavily from ſome covetous rich mens purſes, as drops of their blood. And in truth many rich men are ſo farre from doing good with their riches, as they do ofttimes much hurt thereby. They become thereby the more inſolent, diſſolute and vitious, and with their riches they countenance and maintaine ill courſes. And their riches (as hath been ſaid) are to them even as ſnares and baites of wickedneſſe.

To the poore man therefore wee may truely ſay, Hadſt thou beene rich, 'tis like thou wouldſt have beene proud, inſolent, ambitious, covetous, an oppreſſor, or an intemperate, licentious, luxurious, idle, miſerable man. Perhaps thy want of riches hath beene an occaſion of thy converſion and encreaſe of goodneſſe; If ſo, thou art a moſt happy man, thou art infinitely more

blessed then a wicked impenitent unconverted man, though he be the richest, the greatest Monarch on earth.

Poore men, how happy are you, if you bee Gods servants? even those eternall riches of the kingdome of heaven belong to you as well as to any other, *Luke* 6.20. Rich men, how miserable are you, if you be impious and vitious? Then weepe and howle for the miseries that shall come upon you, &c. *Iam* 5.1, *&c.* How is your estate worthy of pitty rather then envie, if you have no other Paradise then your riches? What if you bee the worlds favourites, and she endow you with her choysest treasures; yet since you want grace, your riches shall turn but to your greater misery? Both rich and poore, let us bend our choysest designes and endevours to gaine this inestimable Treasure of divine Grace; without the same all other riches are worth nothing; with it even a poore & small estate is sufficient to make a man truely rich contented and happy.

Hee

Hee that gaines Heaven, though earth ſhould allow him nothing, ſhall yet have plenty abundance, and that far better then the earth can produce, or man imagine. Heaven is an object of conſolation to the pooreſt and moſt miſerable; And certainly the more grace here, the more happineſſe there. And ſince many poore men, ſervants, and others are more gracious and more pious then ſome rich men, they ſhall be alſo crowned with cœleſtiall glory; when the other richer ones ſhal perchance be excluded, or in a leſſe degree glorious. Poore *Lazarus* (though miſerable and deſpiſed on earth) is now in heaven triumphing, enjoying infinite eternall treaſures.

Poore men; if you have grace learn then to be ſweetly contented. Doe not murmur at the abundant riches and proſperities of ſome vitious men. Do but conſider as King *David* did, how they periſh and come to a feareſull end, and you will have no cauſe of the leaſt repining envy. Me thinks even in

pity you ſhould thinke they have need of ſome happineſſe here, that ſhall have nothing but woe hereafter. And ſince you are heires to an heaven of eternall riches and happineſſe; O be you ſweetly contented with this your owne happineſſe, and rather pitty then envy theirs.

God himſelf ſeemeth to have an eſpeciall care of poore men (aſwell as rich) if they be his ſervants. As appeares in divers places of the ſacred Scriptures. As for example, The Lord heareth the poore, *Pſal.* 69. 34. Hee is favourable unto them, and preſerveth their ſouls, He will deliver them, and their bloud is deare in his ſight, *Pſa.* 72. 12, 13, *&c.* Hee avengeth and maintaineth their cauſe, *Pſal.* 140. 12. The Goſpell is appointed to be preached to them, *Luke* 4. 18. They are bleſſed and intituled to the kingdome of heaven, *Luk.* 6. 20. And in this kingdome, ſurely the Prophet intendeth, when he ſaith, That God raiſeth up the poore, that he may ſet him with Princes, even with the

Princes of his people, *Pſal.* 113.7,8. O then deare ſoules, Though you be as poore as ever *Iob* was, yet lift up and ſolace here your dejected ſpirits; Here is cauſe enough (if you bee capable thereof) to make you exceeding merry and rejoyce for ever. You ſee that God himſelfe taketh an eſpeciall care of you, and that all his graces and bleſſings, all the eternall treaſures and felicities of heaven, are expoſed to your (aſwell as to the rich mans) aime; That infinite fountain of all riches and happineſſe God himſelfe gives, and offers himſelfe and his heavenly bleſſings to bee poſſeſſed and enjoyed of the pooreſt ſoule, that will by a divine lively faith apply this happineſſe to himſelfe: Inſomuch that you cannot wiſh greater riches or happineſſe then you may enjoy in God, in heavenly Treaſures.

Be ye therefore contented, and rejoyce even in poverty, and let no man too much feare the loſſe, or grieve for the want of riches, ſince there is or

may be ſuch bleſſedneſſe in a poore eſtate.

This diſcourſe of Contentment, I thinke ſo neceſſary as I am yet unwilling to leave the ſame. My meditations extend themſelves yet further.

Why ſhould we feare the loſſe, or grieve too much for the want of riches which are ſo weake and worthleſſe as they cannot ſo much as mitigate the leaſt paine (much leſſe deliver us from death) or by infinite degrees ſatisfie our divine ſoules, which are as farre beyond them, as heaven is above earth. They are even capable to eie, & deſire, infinite and eternall happines, heaven and God himſelfe. But riches are altogether inſufficient to beſtow upon us true and laſting happineſſe; They have wings and fly away, as the wiſe man ſaith, *Prov.* 23.5. One day ſaw *Iob* the richeſt, and the pooreſt man of all the East. And millions of men have found the truth of this by experience, that riches are moſt uncertain, undurable. And although it be true that in them-

ſelves they be ſomething both, in reſpect of time and worth, and much to be eſteemed in their good uſe, even as the gifts and bleſſings of God, and from which doth ſpring many good and excellent benefits, as hath been declared in the firſt Section; yet in compariſon of the eternall riches of heaven in God himſelfe, they are even as nothing, not to be regarded, but altogether vaine, variable, undurable and fugitive; unconſtant as the moon, brittle as the glaſſe, frayle as Ice, momentary as thought, in ſuch compariſon.

The poſſeſſors of them are alſo vaine, fading and undurable. The mighty *Craſſus* (of whom it is ſaid the Mines ſeemed to ſerve for a coffer, the Indies for a cabinet, and the Ocean for a new river of Pactalus) is dead; What is now become of *Cyrus* of *Alexander*, of rich *Gobrias*, *Pollicrates*, *Luculus*, and the reſt of thoſe who are regiſtred in the catalogue of rich men, and of their riches? Death hath taken them all away.

Be contented then, fret not, envy not; and as King *David* saith, Bee not afraid when one is made rich, for when he dyes he shall carry nothing away, *Psal.* 49. 16. He is even as vaine, as fraile, as undurable, as his riches.

But rather let us lift up our soules (since the riches of the earth can no way satisfie them) to those infinite and eternall riches of heaven, to God himselfe. And when our souls solace themselves in those divine exhilerations, which do and should often cheere and elevate a Christian heavenly minde. Oh how poorely may we think of such drossy toyes as are earthly riches in comparison of these heavenly!

It is certaine also, that no men can take greater pleasure and felicity even in earthly riches, then such, who are able when they please to contemne them, even as vanity in comparison of heavenly treasures. This divine contempt of them puts away all feare of the losse of them, all distraction about them, and so makes us enjoy the same more

more freely. Beſides, it is a moſt excellent pleaſure to our ſoules to know themſelves ſo high, ſo heavenly, as even when they pleaſe upon good occaſion to contemne the world, in ſuch heavenly reſpects.

Let me yet goe on further in this happy diſcourſe of Contentment. There is (ſaith King *Solomon*) that maketh himſelfe rich, yet hath nothing, *Prov.* 13.7. And who is that thinke you? Surely it is the contented pious man. Saint *Paul* ſaith, *Godlineſſe with contentment is great gain: For we brought nothing into this world, and it is certaine we can carry nothing out; And having food and raiment, let us be therewith content*, 1 *Tim.* 6.6,7,8. What remaines then but that we ſeeke theſe true and permanent riches, which are contentment, and divine graces; whereby wee ſhall poſſeſſe heaven and God himſelfe.

That ſaying of Philoſophers is moſt true, *That he is moſt rich, who is moſt contented*; and therefore it is ſtrange that

ſome have put this apparant truth into a Paradoxe, when nothing is more certaine then it; the minde having no more proper nor effectuall riches then this of Contentment. A contented joyfull minde is the chiefeſt riches in the world. He that covets no more riches then what he hath, is, as if he poſſeſſed all the riches in the world; To him that deſires but a little, a little ſeemes much; and we know that a little is enough to ſuffice nature, and to live well. If we deſire and live according to nature and reaſon as we ſhould, we ſhall alwaies find that which is ſufficient; but if we live according to common opinion, while wee live wee ſhall never finde it. A man that hath but any Art or Science, yea that hath but his hands at will, how can he juſtly complaine of want or poverty, ſince in nature and reaſon, ſo little and ſo few things are neceſſary and ſufficient, thoſe few to bee found almoſt every where in ſuch plenty, as being moderately uſed may ſuffice the condition of every man. How

How happily, and how healthfully doe thoſe creatures live which follow harmeleſſe nature and reaſon. How well are they pleaſed with conveniencies, & care not for curioſities nor ſuperfluities. It is a notable folly not to be contented with ſo much as is naturall and neceſſary. Sufficiency is a large Seigniory, a Kingdome, if wee could (as in nature and reaſon wee ſhould) be contented therewith.

If we have much, yet let us not much regard the ſuperfluity, but in our minds rather ſet it apart for loſſes and croſſes: We may take as much felicity in ſufficiency, as if we poſſeſſed all the world; which if we did, we could enjoy the reſt onely by looking on, and contemplation. So may we while it is others.

How reaſonable, how eaſie, how happy is it, for a man to be contented with a reaſonable meane eſtate; and having ſo, to thinke himſelfe right bleſſed therein, to live a life full of joy and happineſſe, to live and raigne as a

Vice-Roy over his owne affections; to be so farre from grumbling and being discontented, as to bee rather very thankfull and joyfull, that his lot is fallen into so faire a ground, as to have sufficient, and not to want what is naturall and necessary.

If we have not abundance, yet since we have that which is needfull, convenient, decent, and sufficient in all respects, why should we not be most pleasingly contented therewith, as an estate that heaven seems to smile upon with a gracious aspect, and promise of blessing, if we can but enjoy it, bee thankfull and live well therewith. If we can doe this, then may we be assured the estate that God gives us, is best for us, whether it be little or much: he was ever so carefull of his children, as to give them that which is most for their good. Vnworthy men they are who can thinke God will suffer such to want that which is good for them, who with a dutiful endeavour do depend on him. Let us truly love, serve him, & be-

leeve

leeve, and upon my ſoule he will never faile us in what is beſt for us: either he will give us that which we deſire, or better, if not in this life, yet moſt certainly in that which is infinitely better, in heaven eternally, yea in both if it be good for us. Let me be ſo dutifull and depend on him, and I have ground enough to be contented and heartily joyfull. Henceforth then it ſhall be my reſolution to bee contented and ſweetly pleaſed onely with what God pleaſes I ſhall enjoy. Further, concerning Gods love, care and providence towards his children. Read *Pſal.* 34. 10. 37. 3. *&c.* 84. 11. *Matth.* 6. 25. *Luke* 12. 23. And to this purpoſe Saint *Paul* adviſeth us. Be content (ſaith he) with ſuch things as ye have: For God hath ſaid, I will never leave thee nor forſake thee, *Heb.* 13. 5.

Some men would perſwade us, that it is impoſſible to finde any firme quiet and contentment in this world, without wiſhing or deſiring any other thing or condition then wee now enjoy

joy, whether little or much. But if we will be guided by divine reason and wisedome, what is more easie? what impossibility can there be to regulate our wils to Gods? What reason is there to the contrary, but that wee should even with good grace and sweetest contentment obey our Soveraigns, our heavenly fathers decrees, and live upon earth onely of the pure gifts and blessings of heaven; without wishing any other then what he wils and pleases? If we could truly love and know God, it were impossible but we should be infinitely pleased with all that hee pleases, and with nothing else. Oh how rich, how happy are they who are able to undergoe what heaven hath decreed without complaint, without desiring any other, without arguing or distrusting divine providence, still endeavoring to doe the best they may, and still being sweetly contented and pleased with what heaven wils. What greater riches then this can a man wish or desire.

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To conclude then, let us therefore above all, rely on the divine providence of God, and truſt him in all things. So may we aſſuredly know that what eſtate ſoever we poſſeſſe, is moſt good, moſt fit for us. This is the way to be contented, ſo may wee rejoyce in the riches which we do poſſeſſe, and not feare the loſſe or want thereof.

SECTION V.

Of the good and divine uſe of Riches.

IF God pleaſe to give us Riches, let us uſe them well. Though Riches be often abuſed by evil vitious men to their great prejudice, and ſometimes ruine; yet prudent religious men can uſe the ſame, as alſo the benefits which ſpring from thence to many good ends and purpoſes, as to the glory of God, and good

good of his Church.

And although poverty may be a bleſſed eſtate alſo, to ſuch as can uſe the ſame well, as hath been ſhewed in the fourth Section. So likewiſe is Riches an happy eſtate to ſuch as can uſe them well, as hath been alſo ſhewed in the firſt Section; as being the gifts and bleſſings of God: From which alſo ſpring many bleſſed and happy effects in their good uſe and imployment. And it ſeemes more praiſe-worthy, and a greater vertue to command and uſe Riches well, then to contemne and neglect them, unleſſe in ſome caſes, as in compariſon of heavenly Treaſures, divine Happineſſe. They who otherwiſe contemne and neglect them, ſeeme to doe the ſame out of pride and preſumption, contemning and neglecting even the gifts and bleſſings of God, as if they were wiſer in refuſing, then God in offering the enjoyance of ſuch bleſſings, for ſo they are in their good uſe: And alſo they doe unworthily diſchatge them-

ſelves of many good duties, exerciſes, and vertues which are required in the good and honeſt government of Riches, in their acquiſition and attainment, in their conſervation, diſtribution, good uſe, and imployment. Not to deſire, ſearch, conſerve, uſe well, and ſo enjoy Riches in a good and vertuous manner, is rather weakneſſe of mind then wiſedome.

The lawfull enjoying of Riches, and the benefits ſpringing from thence may ſtirre up our mindes to their fountaine, and ſo to enjoy God in them, and them through him. And the ſame alſo may ſtirre us up to many other good and divine duties and graces; as firſt, to thankfulneſſe and love of God who gives them. To ſpeake ingeniouſly (and my ſoule is very lively toucht with what I ſpeake) every time when I conſider how God hath beſtowed many ineſtimable gratious favours upon me both concerning my body and ſoule. Among very many others, to name onely theſe, That he hath ele-

vated

vated me above the temptations of poverty, want, and misery, to which the greatest part of the world is reduced, and hath given me what I thinke is necessary and very largely sufficient for me, and also hath very often cheared, elevated, and enriched my soul too, with his divine Riches of heavenly joyes, consolations, and illuminations. Oh, I cannot but ever greatly love his divine goodnesse, ever blesse his gracious providence and loving favours for the same; yet confesse that I have no way deserved the least part thereof, but rather the contrary! The poorest, most disconsolate and most miserable man in the world, wherein did I differ from him before time was, when we were both nothing; and yet God hath bestowed such blessings on me rather then on him, whereof to reach the reason were to finde the bottomes of infinite mercies, to which I must remain for ever infinitely obliged. Oh God, that thou wouldst make me as I desire (if it might be) infinite thankfull, infinitely

nitely to love thee.

Alſo Riches ſhould excite us to, and encourage us in all other duties of piety; That ſince God hath given them to us, we alſo ſhould alſo ſerve him the more freely, willingly, cheerefully and diligently. Let us then by all meanes expreſſe our thankfulneſſe, in our diligent and willing endeavours to ſerve and pleaſe him.

And parſicularly, Riches ſhould ſtirre us up to charity towards the poore, the rather ſince God might juſtly have made them rich, and us the pooreſt and moſt miſerable creatures in the world. Oh let us in the midſt of our plenty, remember, pitty, and relieve the neceſſities and grievous miſeries of poore miſerable men, according to our abilities and good opportnnities. God hath the rather given us Riches, that we ſhould doe ſo. Let us take old *Tobits* counſell, who ſaith, Give almes, and turn not thy face from the poore, and then the face of the Lord ſhall not be turned away from thee;

thee; If thou haſt much give plenteouſly, if thou haſt little, give according to that little, for ſo thou layeſt up for thy ſelfe a good reward, &c. *Tob.* 4. 7, 8. 9, 10. Oh ſee what gratious promiſes and encouragements are to this purpoſe! He that hath mercy on the poore, happy is he, *Prov.* 14. 21. He ſhall be bleſſed, 22. 9. He ſhall not lacke, 28. 27. Bleſſed is he that conſidereth the poor and needy, the Lord ſhall deliver him in the time of trouble, &c. *Pſal.* 41. 12. God loveth a cheerfull giver, 2 *Cor.* 9. 7. With ſuch ſacrifices hee is well pleaſed, *Heb.* 13. 16. He that hath pitty on the poore, lendeth unto the Lord, and he will pay him againe, *Prov.* 19. 17. It ſeemes with infinite and eternall Intereſt, even with heavenly treaſures, *Mat.* 19. 21. *Luke* 12. 33. 1 *Tim.* 6. 19. O then let us take our Saviours counſell, Lay up for your ſelves treaſures in Heaven, &c. *Mat.* 16. 20.

But that which I have chiefly intended to diſcourſe of in this Section concerning the divine uſe of Riches is,

That

That the ſame may ſtirre us up to ſearch after, and enjoy in ſome meaſure, even on earth, thoſe infinitely more excellent and permanent Riches of God himſelfe, of heaven; The Riches and felicities of the earth are but reflections from the divine beames of heavenly treaſures and happineſſe, whereby noble ſoules are divinely directed and illuminated by the help of theſe ſmall rivolets, to ſearch out that true ſource and fountaine of all happineſſe, God himſelfe, and his heavenly Treaſures, that is, his divine graces and felicities; That treaſure, thoſe bright pearles mentioned, 2 *Cor.* 4. 6, 7. which ſhineth out of darkneſſe, and lightneth the earthly veſſels of our hearts, which is the knowledge of the glory of God in the face of Ieſus Chriſt, 2 *Cor.* 4. 6, 7. How divinely doth Saint *Paul* wiſh to ſee and enjoy theſe Riches; O that the eyes of our underſtanding were enlightened, that we might know what is the Riches of Gods inheritance in the Saints, *Eph.* 1. 18. Let therefore theſe externall

externall treasures of the earth stirre up our soules to the desire and acquist of the eternall and heavenly Riches, which are infinitely more excellent, and of which these of the earth are but as shadowes and little forecasts.

It is the poore mans onely hope to be rich in the world to come, and this hope, if divine and heavenly enough, is sufficient to possesse the poorest man with Riches farre more worth then all the huge amazements of earthly treasures. The rich man also doth, or may with reason imagine that if externall, transitory, terrestriall Riches, affoord him some happinesse, he shall be much more happy in the enjoying of the eternall and heavenly.

Insomuch that even by reason, wee may as it were by these earthly, in some sort learne and espy those infinitely more excellent Riches of heaven; so as children at first by learning a few letters, doe afterwards spell, reade, and so in time attaine to much knowledge and wisedome; and then being

being good ſchollers, they doe in compariſon of the more excellent things they have learned, even contemne the reading of their A, B, C, and ſpelling bookes, yet ſtill ſcorne not to uſe theſe letters and rudiments of learning, but ſo, as they can be above them, and uſe them as they pleaſe for their owne advantage: So we being at firſt but as children in the knowledge of heavenly things, may yet even by the Riches of the earth in their good uſe and enjoyance learne to ſpel and ſpye therefrom in ſome meaſure the Riches of heaven. And ſo having from theſe tranſitory and earthly felicities, learned eternall heavenly happineſſe, we may be able to be above, and even to deſpiſe theſe earthly in compariſon of the heaveuly Treaſures which are infinitely more excellent; yet ſo, as that without ſuch compariſon, and in reſpect of their Authour, of our nature and neceſſities, and of their good uſe, we ſtill eſteeme them well accordingly, ſtill uſe them for our advantage, and ſo in

all reſpects to increaſe our happineſſe, ſtill endeavouring by theſe (as by letters) to read & learn further into thoſe more excellent treaſures and felicities of heaven. And they are ſo much more excellent, as that all the Riches in the world are not comparable to the leaſt degree of divine grace, ſince by the price thereof we may buy the eternall Riches of God himſelfe: The Lord is rich unto all that call upon him, *Rom.* 10.12. And theſe Riches are indeed infinitely beyond mans weake expreſſion or ſhallow earthly apprehenſion. Saint *Paul* himſelfe it ſeems could not finde words to expreſſe theſe Riches, nor ſearch the depth of them, which made him to ſay, *O the depth of the Riches of God. Rom.* 11.33. and to call them the unſearchable Riches of Chriſt, *Eph.* 3.8. alſo the exceeding Riches of his grace, *Eph.* 2.7.

In deſiring theſe Riches, we cannot be too covetous; Covet earneſtly the beſt gifts ſaith Saint *Paul*. O let our deſires and our deſignes be eager in

the purſuite of theſe heavenly Treaſures. And let the Riches of the earth help to direct, encourage and incite us to the acquiſt of thoſe divine Riches.

What though the blinde buzzards of the world dote onely upon earthly Riches, and cannot ſee theſe infinitely more excellent heavenly Treaſures? yet Gods Saints (the eyes of whoſe underſtanding are enlightned, *Eph.* 1.18.) do very perſpicuouſly and glorioufly view them, 2 *Cor.* 4.6,7. And though we uſe theſe earthly felicities as paſſage-boats and ſhips, the better to carry us to the haven where we ſhould be, to that cape of good hope, to thoſe happy Iſlands, the heavenly Canaan, yet doe we not ſet our hearts ſo on theſe ſhips or boats, as to neglect or forget our heavenly haven, but rather ſo, as the better and oftner to remember the ſame, and to convey us thither. And we can with a moſt willing minde, when God pleaſes leave thoſe ſhips (as Saint *Paul* did his) to arrive at this our heavenly countrey. Though as Travellors

in an Inne, while we are here, we refresh our selves with these, yet it is but the better to encourage and strengthen us in our journey towards our heavenly home, where our soules are already oftentimes solacing themselves with divine hopes, desires, contemplations, joyes of those heavenly Riches, wherof we are now heires, *Rom.* 8. 17. *Gal.* 4. 7. *Tit.* 3. 7.

☞ And we may truly say, That such men as terminate their hopes, desires and affections, to possesse those eternall heavenly treasures (which are only able to quench the thirst of our souls) are the richest in the world. Whence it is that a truly pious man can in comparison of these divine Riches, when he pleases, trample under foot very generously all the treasures and Riches of the earth, through the knowledge of those which his spirit possesseth, while he contemplates the eternall glorious Riches of heaven.

How rich is he, O Lord, who is thus heavenly minded, enough to contemne

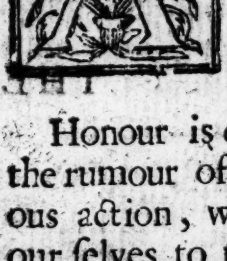
worldly in compariſon of divine treaſures, and to enjoy earthly Riches only in thee, and to thy glory. How contented is he who thinks and contemplates often of eternall Riches. Oh, how happy is he that makes thy ſelfe his treaſures. O God, let it ever be the choiſeſt deſires of my ſoule to be ſo rich, ſo contented, ſo happy. Preſerve me ever if it pleaſe thee in this divine temper (wherein I now finde my ſelfe) already to marke out, and ſet up my repoſe, my delight, my treaſures above the world, with thee, O Lord, in heaven.

The second Partition.

Of Honour.

Section 1.

The excellency thereof, and the misery of Dishonour.



Good name (saith king *Solomon*) is rather to be chosen than great Riches, *Prov.* 22. 1. It is better than precious ointment, *Ecc.* 7. 1.

Honour is defined by some to bee the rumour of a beautiful and vertuous action, which reboundeth from our selves to the view of the world; and by reflection into our selves, brin-

goth unto us a testimony of what others beleeve of us, which turneth to a pleasing contentment and joy of the minde. By others, true Honour is defined to be the shining brightnesse of vertuous and worthy actions, reflected from our owne conscience unto the sight and view of those with whom we live. It may be cal'ed a graceful respect, or renowned reputation, which every man ought to have in recompence of his worthinesse, declared unto the world by good and glorious deeds, and approved by the acknowledgment of good and vertuous men. It is not then an imaginary phantasie, but a splendent brightnesse which maketh him that is the subject therof to shine forth as the sparkling rayes of a pretious diamond. And it shineth most brightly in such as are of greatest birth of greatest riches, of greatest dignity and authority both in Church and common-wealth,

And forasmuch as it proceedeth from vertuous and worthy actions, it

is a divine good, a cæleſtiall Treaſure, viewed and approved of by God and Angels, and is alwaies accompanied with inward delectation and pleaſure; And we are to know that this divine approbation and inward delight of the ſoule is the onely reward that vertue looks for in doing good and honourable actions. The opinion of men is much too weake a recompence for vertue, and not to be compared with the inward delight of the ſoule; And vertue deſireth not a more ample or rich Theatre to ſhew her ſelfe and her actions, then her owne ſoule and conſcience; The teſtimony thereof ſhee eſteemes much better then of all the world beſides; yet with modeſty, in all good waies ſhe diſdaineth not (but rather endeavoureth and rejoyceth to gaine) this outward honour alſo. A good name amongſt men.

And ſo much doth vertue eſteeme of this honour which deſervedly proceeds from good and worthy actions, that amongſt vertuous noble great ſpi-

rits, nothing ſeemes to be more deſirous and pleaſant; inſomuch as they will ſpare no labour, no paine, but willingly and feareleſly will adventure through many difficulties, many perils, obtaine the ſame.

True honor and good eſtimation, is the moſt illuſtrious, moſt commendable, and moſt durable good that a man hath in this world, foraſmuch as he leaveth unto the world a good teſtimony of his life, and to his own poſterity a good example.

Honour alſo may ſerve to many good uſes, as to countenance and uphold all goodneſſe and good men, to ſtirre and inflame us to all good, pious, and laudable actions, and thereby to looke to that fountaine of all honour and glory, God himſelfe, and thoſe cœleſtiall rayes of glory; of which theſe terreſtriall are but little reflections, thoſe eternall crownes and kingdomes of heaven. But of this more hereafter. And we ſhall the better eſteeme of honour, and more plainly ſee it's excel-

lenity, if we consider the misery of the contrary, that is of shame and dishonour.

There is no greater griefe and vexation to high and generous spirits, than dishonour and ignominy; insomuch as they will take any paines and travell, yea, and chuse rather to dye then lose their honour, their good estimation.

True it is there are many impudent people in the world, who will not be moved with dishonour and ignominy; but even with a face of brasse will outbeard all modest shame and honesty, very impudently oppose all goodnes, and maintaine all wickednesse; yet a generous modest man, a gallant and gratious spirit will be very sad, and grieve exceedingly, when he hath done any dishonourable actions, and so to be disgraced, and lose their good name and honour.

Wherefore true honour, and good repute, being so excellent as hath been said, and the contrary so disdainfull

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and miserable, the same is very requisite to be sought after in all good wales and actions.

SECTION. II.

How Honour is to be attained unto.

HOnour or good estimation is commonly gained either by high and noble birth, by riches, or by vertuous, pious and worthy actions, especially by such as are most profitable to the Church or common wealth.

Vertuous, pious, and worthy actions are alone sufficient to ennoble men of a low meane birth and degree, and to make them very illustrious and honourable. Doe that which is good (saith Saint *Paul*) and thou shalt have praise of the same, *Rom.* 13. 3.

Abdalominus was a Gardiner, and yet for his vertues was made King of

Syria. *Iphicrates* and *Marius* were meanly borne. *Cæsar* was a potters son; so also was *Agathocles* the King of Cicily, These for their vertues and valor attained great honour. *Pizarro*, that poore Spanish souldier, was by *Charles* the fifth, for his valour, made Marquesse of Anatillo. *Pertinax*, *Valentinian*, *Probus Aurelius*, and others by their vertues and worthy actions became Emperours of Rome. And divers others in all ages have been advanced to great honour and dignity for their valour and other vertues; And for those glorious actions which they have done for the good of the common wealth wherein they have lived. *Socrates*, *Virgill*, *Horace*, *Homer*, *Demosthenes*, *Bias*, and infinite others of low and unworthy birth have been famous for their wisedome. And very many also (which is indeed the best honour) have been famous for piety, and those worthy actions which they have done for the advancement thereof; and so for the good of the Church of God.

How-

However vertuous, pious, and worthy actions give true pleaſure to the conſcience, and makes us honourable and illuſtrious in the ſight of good men, and moſt certainly (however the maligne ſpirits of the world may cenſure) of Angels, yea and of God himſelfe, 1. *Sam.* 2. 30. *Pſal.* 149. 9. *Pſal.* 45. 13. *Cant.* 6. 10. *Iohn* 1. 12. *Gal.* 4. 7. 1 *Iohn* 3. 2.

But in ſuch as are of higheſt authority, of nobleſt deſcent, and parentage, and of greateſt riches, in Emperours, Kings, Princes, Nobles, Magiſtrates and all Superiours, doe worthy vertuous and pious actions, ſhine more ſplendently and gloriouſly then in others.

And it is moſt uſuall, that ſuch as are of greateſt birth and authority, are alſo of more courteous, faire, and ſo honourable deportment and carriage, and of a more generous, heroicall, and noble ſpirit then others; for honourable deſcent, authority and dignity, are ſtrong motives and ſpurres to the no-

ble exploits of vertue. They cannot but consider that it is a most unworthy thing to belye a mans birth and authority, and most worthy to innoble the same by honourable actions. Wherefore it is said that such as are of royall and noble births, and in places of greatest dignity, majestracy and authority, either in Church or common wealth, ought to demeane themselves most worthily and nobly; for vertuous, pious and worthy actions, are legitimate parents of true honour, without which it can no more be, then a shadow without a body; for otherwise it is only as a shadow of honour, and a bubble of vaine glory; nor can such false and vitious honour be any true pleasure to the conscience of such men, but rather ought to be a grief unto them, knowing that themselves are foule and darke-some within, however they may paint themselves with the gay outside of ostentation and hipocrisie. And no wise man will bow to a molten calfe, though made of go'd;

And little better or worſe are vitious unworthy men (though great) then Images, Calfes, Bruites; As King *David* ſignifieth, Man that is in honor and underſtandeth not, is like the beaſts that periſh. Or if the body doe bow to ſuch a vitious unworthy man, the minde tels it, that it honours an unworthy ſubject, and even then while the body bowes, the minde contemnes him. Nor doth vice and wickednesſe ſhew more deformed in any men, then in ſuch as degenerate from their high birth and authority, ſince their greatneſſe drawes more eyes to behold their vices, and therefore commonly they leave a more infamous and rotten name behind them to poſterity. And if we peruſe all hiſtories, wee ſhall finde that ſuch as have given themſelves to vitious courſes, are alwaies regiſtred as infamous for their unworthy governing in their places of authority. And on the contrary, the friends and followers of vertue to have been men of divine ſpirits, and of

moſt heroicall performances for the benefit of mankinde, and ſo regiſtred for excellent in the liſt of Princes, ſoldiers and Philoſophers.

There are alſo divers kinds and degrees of true honour, which are to be attained unto by vertue in our particular and generall vocations.

The firſt is, in reſpect of a mans ſelfe: For he that poſſeſſeth vertue, giveth lawes unto himſelfe, and thereby endeavoureth to conquer his unruly and moderate paſſions and affections (whereby he becommeth Lord of his owne Dominions) and to make himſelfe a perfect man by the exerciſe of good and vertuous actions. Without this no man can be ſaid to be truly honourable: For what greater ſervitude and baſeneſſe, then to be in a ſlaviſh ſubjection to our owne diſordered paſſions and affections: And what an excellent honour is it (ſuch as God and Angels approve of) to ſee a man conquer and be commander of himſelfe? This is the ground of all true Honour.

The ſecond is in reſpect of a family; When a man hath once gotten a habit of vertue, and ſo knoweth how to governe himſelfe, he ſhall eaſily be able alſo to governe and inſtruct a family. No man liveth more unworthily then he that liveth meerely for himſelf. But he that imployeth his endeavours for the good of his family, friends, kindred and neighbours, in good and laudable wayes, liveth well, worthily and honorably.

The third is, in reſpect of the common wealth. There is great affinity between a politicall and œconimicall body; inſomuch as ſome Politicians ſay, they differ only in magnitude and proportion of buſineſſe, and have likely the ſame period. So that hee who well knoweth how to govern himſelfe and a family, may by diligence, ſtudy, wiſedome, and uſuall converſation in the affaires of State, in the lawes and cuſtomes of the countrey, be able to governe a common wealth, or at leaſt with no great difficulty to execute and

perfome the duties of his office, place and dignity therein, in a laudable and so honourable manner. Neither indeed ought we to give greater honour to any men, then to such as imploy themselves for the generall good of the Church and common wealth.

And it is certaine, that such as are truly honourable and generous spirits, do feele themselves lively touched in soule with an earnest desire of doing good unto those with whom they live, so that herein they are not daunted with the greatnesse of paine, or feare of perill.

Let us therefore learne to demeane our selves worthily and laudably in our places and callings, whatsoever they be, as well particular as generall: For although the greatest honour is due to such as doe acquite themselves of great high places of authority, in Church and common wealth; yet honour, according to each mans degree and desert, is generally due to those persons that doe well perfogme their

duty in their professions, and vocations both generall of Christianity, and publique good, and also particular, whatsoever the same be.

And since also he is to be esteemed truly honourable, who doth well governe himselfe in the wayes of vertue and piety, and therein doth worthily; (for true honour only consists in vertuous and pious actions) Let us endevour to apply our selves to the acquisition both of morall and divine prudence, fortitude, and all the most noble vertues and graces; to scorne and despise all unworthy and base actions; and on the contrary, to addict our selves to the acquisition of good and excellent (though difficult) things, to be resolute therein, and couragious; to stand upon our owne bottomes in all good vertuous pious wayes, and not to be led away with flatteries and idle opinions, nor with the discouragements or barking reproaches of base, vitious, dissolute people; to imitate as farre as wee may, the best men in their most

sublime

ſublime and excellent actions.

But we are ſtill to obſerve and remember this caution, that wee ſhould not onely be vertuous, pious, and doe good onely for outward honour and glory, as if that were the ſolary and reward thereof; the opinion of men is farre to weake a pay for divine vertue and grace. And as the ſame is too modeſt, ſo alſo too noble to beg ſuch a recompence. We ſhould perſwade our ſelves that vertue and divine grace (were it not to doe good to others) deſireth not, nor ſeeketh a more ample and rich Theatre, to ſhew it ſelfe then her owne ſoule and conſcience, no other recompence then the contentment and pleaſures thereof in its own witneſſe of well doing, which is farre better then the teſtimony of all the world beſides. Therefore a truly vertuous, pious man (who is truly an honourable man, 1 *Iohn* 3. 2.) ſcornes to look for only outward rewards; he holds it for a Principle, a Maxime, that the fruit of honourable actions is to have

acted them, yea to have endeavoured them. Wherein he taketh moſt pleaſing delight, and if any outward honor, as the good opinion of men, and ſo a good name bee added to this inward delight of his ſoule, he alſo modeſtly rejoyces, and well eſteemes thereof, yet but as an uncertaine, fraile (though good) bleſſing, and not to be compared with the inward teſtimony and delight of his conſcience, in well doing. Yet he endeavoureth in all good wayes with modeſty to gaine this outward honour alſo, a good name, and the good opinion of men; for vertue not onely adorneth a man with true wiſedome, modeſty, and a pleaſing converſation, but alſo accompanieth him with valour and magnanimity takes away from him all baſe feare of danger and of death, and inciteth every one that is endued with a generous diſpoſition, to erect unto himſelfe an eternall remembrance, by vertuous, glorious, and ſo honourable actions.

To proceed more particularly. This

crowne

crown of honour also duely belongeth unto two sorts of men; that is, first, to such as professe learning. Secondly, to such as professe Armes or martiall affaires. Forasmuch as the endeavours of the valiant Generall, Captaine, and souldiers, seemes to aime almost wholly at honour and the renowne of men: I shall first, in this respect discourse of them.

Honour is most justly due unto those men, who spend their lives in the service of their Prince and countrey, and voluntarily oppose themselves to apparant dangers for the preservation of the common wealth from forreine invasions; and to maintaine our Religion, our Lawes, and liberty, which next under God are the necessary cause of our well being. Since they take such great paines in so many and great dangers, for such high and worthy ends, this crown of honour therefore in this respect most worthily appertaineth to such men, neither shineth it so magnificently and gloriously in any affaires,

as

as in the couragious attempts of martiall enterprizes.

Therefore it is that the golden Merchant (although he be a very profitable and worthy member of the commonwealth) yet ſo much honoured as the poore ſouldier; for the one heapeth up a mountaine of treaſure, reſpecting chiefly his owne enriching; the other practiſeth but few meanes to enrich himſelfe, and thoſe alſo as inſtruments of honour; the principall end of all his endeavours being referred to the maintenance of our Religion and liberty, to the good of our countrey, to the faithfull ſervice of our King, and to the acquiſition of honour and glory.

Wherefore in antient times, as honourable rewards of ſuch men, have been given crownes, lawrels, garlands, ſtatues, a certaine forme of accoutrements; the honour of ſome ſirname, orders of knighthood, places of worth and dignity, precedency in aſſemblies, penſions of money, and the like, have been worthily beſtowed upon ſuch as

have

have valiantly fought for their Religion, their Prince, and countrey; and Armes have been permitted to noble personages, as the recognisance of their honour. But it falleth out sometimes, that some of these and the like markes of honour to such as have not deserved the same, are an occasion of their greater disgrace; for high titles and great authority without vertue and publique utility, are deservedly contemptible: And also sometimes it may be greater honour not to have these honourable marks, having deserved them then to have them: It is more honourable unto me (said *Cato*) that every man should aske me why I have not a statue erected in the market place, then why I have it. These military martiall affaires therefore do conferre on men such deserved honour, as crowneth them with a shining light, reflecting a splendent brigtnesse to posterity. Insomuch as divers famous Philosophers and Historiographers, as *Socrates, Xenophon, Architas, Thucydides,*

dides, Thales, Epaminondas, and a milli- of other famous men have offered themſelves to all perils to gaine honor and glory, and for the benefit and ſafety of their common wealth. Yea, inſomuch as many Emperours, Kings, and Princes have eſteemed, and doe eſteeme it a great addition to their honour to maintaine, and to be martiall defendors (if occaſion be) of their Religion and countrey.

This crowne of honour alſo moſt deſervingly belongeth unto them which profeſſe learning, eſpecially thoſe moſt honourable, ſublime, and generous profeſſions of Divinity, Law and Phyſick.

Divinity (which concernes principally that moſt excellent part of man, the eternall heavenly ſoule; and the profeſſors thereof being converſant in the knowledge of God and his true Religion, the ſcience of living well and bleſſedly for ever, and ſo in all ſupernaturall, divine and eternall things) is moſt honourable and moſt worthy the

ſtudy and knowledge of the greateſt Monarch on earth. Nor can there be a greater addition to the honour of Emperours, Kings, and Princes, then to be religious and worthy defendors of the true Chriſtian faith.

The law alſo is a generous and honorable profeſſion (however it be abuſed, and although there be many unneceſſary ſhanking and unconſcionable Lawyers, of whom let us beware) the good uſe and intent thereof is moſt honourable and excellent; As for the preſervation of mens perſons from death and violence, their good names from reproach, ſlander, and infamy; alſo their goods and lands from waſte and ſpoile, and to diſpoſe the property thereof. And in generall, for the good and proſperity of the weale publique, and maintenance of all vertue and true Religion. Inſomuch as many Kings and Princes have thought it their greateſt honor, to be well skilled herein, to make and eſtabliſh good and profitable Lawes and Decrees; as

Numa, Trajan, Antonius Pius, Severus, Iustinian, Lycurgus, and many others.

Phisicke also is an honourable profession (however there be many ignorant and unlearned Emperickes in divers Townes, which makes this noble and profitable science to be evill spoken of by some) yet schollers doe well know the Theory of Phisicke is a spatious field of knowledge, requiring in the learned professor, the Latine and Greeke tongues especially; and to be well skilled in philosophy and history, especially naturall, to know the whole structure and frame of the body of man, the operation of all vegetatives and minerals, both simples and compounds, and so to enquire into the most secret and obstruct closets of nature; also skill in Astronomy, Astrology, and so much of the judicials upon all manner of Calculations as may be well warranted and not superstitiously affected, with much other kinde of art and learning. Divers Kings, as *Orsiris* and *Zesostris*, Kings of Aegypt, *Mithri-*

duces King of Pontus, Even King of Arabia, and others have written tracts of this subject of Physicke; and Æsculapius for his skill herein was esteemed a god.

To conclude this Section; although it be true that few men are capable to attaine the top of honour, yet wee ought not to be discouraged, but to make more account of that little which we can attaine unto (especially by living well and honestly in our generall vocation, and also particular, whatsoever the same be) then of all the rest of our wealth. For why, even the mighty statesman is in some respects beholding to the husbandman, merchant, sea-man, all arts-men, and mechanickes; so as he cannot live without them, like as they cannot subsist without the statesman; God being pleased herein to shew his good providence, so uniting each man to other in an indissoluble knot of necessity, and accepting of every mans good and vertuous endeavours aswell in small

matters as in great; for true honour onely conſiſts in vertuous and pious actions, which doe ſhine forth moſt brightly in the ſight of good men, yea to the view, approbation, and delight of Angels, and of God himſelfe, *Pſal.* 45. 11, 13, 15, &c. *Cant.* 6. 10. 1 *Sam.* 2. 30. *Prov.* 11. 20. *Ier.* 9. 24. And though by vitious men even theſe vertuous and gracious actions may be reproach't and diſeſteemed in this life, yet ſhall the ſame be crownes of honor and glory to us in the heavenly life eternally, when wee ſhall ſhine as the firmament the ſtars, & the ſun for glory, *Dan.* 12. 3. 1 *Cor.* 15. 41, 42. yea in ſome ſort even as the glorious body of Chriſt himſelfe, *Phil.* 3. 20. 1 *Iohn* 3. 2.

So then let us endeavour to attaine this true honour or good eſtimation, which is gained by vertuous, pious, profitable and worthy actions, the rather ſince the ſame appeares to be the moſt illuſtrious, moſt commendable and moſt durable good, that a man

can possesse, forasmuch as he leaveth a good example to posterity, a good testimony of his life to the world, and is crowned thereby with everlasting honour and glory in the heavens.

Section. III.

Of the abuses and dangers of Honour, which ought to be avoyded, especially Ambition.

Let us consider, that we are by all meanes to eschew the abuses and dangers of honour, which otherwise will hinder our happinesse therein, and bring upon us mischiefe and misery.

Many men while fortune smiles (as they say) abuse their honour and authority, to the maintenance of themselves in, and to the support of all dissolute & wicked courses, priviledging themselves therein by their greatnesse they grow proud, stout, arrogant, insolent

ſolent, forget God and goodneſſe, and plunge themſelves into all licentious and voluptuous courſes (of the miſeries whereof I ſhall write God willing in their due places) And at the laſt perhaps loſe their honour, and leave a rotten ſtinking name and memory behind them. However, if men uſe (or rather abuſe) their honour to vitious diſſolute wicked courſes, the ſame will turne to their greater perdition. It had been better for ſuch men to have endured deſpicable ſhame, diſgrace, and ignominy. Theſe dangers and abuſes of honour, therefore, are by all means to be avoided.

A further danger of honour hindering happineſſe, and cauſing miſery, is that common vice of many great men, namely, Ambition. But firſt obſerve this caution, That in this enſuing diſcourſe againſt Ambition. I doe not intend to ſpeak againſt that honeſt ambition, or deſire of honour which ſtirs us up to vertuous, gracious (and therin worthy and honourable) actions. I

thinke it good that we looke up to the examples of those men who are most worthy and vertuous, that we may out of an honest emulation and desire, mend our selves by continuall striving to imitate their vertues and nobleneſſe, and so to doe worthily in all good and laudable actions for the benefit, aswell of Gods Church and the common wealth, as of our families and selves. But now to define what I intend in this Section by Ambition. It is a vice of exceſſe, and contrary to modeſty, which is a part of temperance; namely, it is an exceſſive desire of outward honour. It is commonly an unsatiable desire, and composed with pride, vaine glory, insolency, and the like. It is the most haughty vice of all others, and seated in the very soule it selfe, and therefore most dangerous.

Before we view the evill and miserable effects thereof, a few words concerning the extent. Men espying a bright lustre and excellency in honour; they

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are prone to runne thereafter without the bound-markes of reaſon, and ſo plunge themſelves into this boundles and top-leſſe vice of Ambition.

The gay and glorious outſide of this Glow-worme, vaine-glory, accompanied with outward pompe, pride, hipocriſie, vanity, and wickednesſe, ſo bewitcheth the world to ſeeke thereafter, as they are even mad to gaine the ſame, and endeavour by impudency, flattery, bribery, or any other baſeneſſe to attain their deſires. It is ſtrange to thinke how ſome men will even ſigh after this falſe outſide of honour, with deſignes to hazzard life and ſoule for the conqueſt of theſe vaine felicities. Inſomuch as many men in our times ſeeme to be of the ſame minde with thoſe chiefe Rulers mentioned, *Luke* 12.42. who loved the praiſe of men more then the praiſe of God, *ver.* 43.

But let us now briefly view the vanity, evils, dangers, and miſeries of this vice of Ambition.

What folly and vanity is it which makes men (as many doe) take ſuch paines even with all vitious meanes, as flattery, bribery, impudency, and the like, to gaine that outward honour, which without the inward teſtimony of a good conſcience, is but as ſmoke, a vapour, aire, breath, opinion, wherein he loſeth his owne liberty to follow the paſſions and humours of other men.

Ambitious thoughts make a man cleane forget what he ought to be, and abandon all actions of duty, tranſports him beyond equity and reaſon, and commonly brings him to a great and miſerable downefall. From this pernitious root of Ambition, ſpringeth abundance of evils to the ſoule of man, for he that is wholly infected with this vice becommeth proud, ungratefull, inſolent, faithleſſe, diſhoneſt, envious, mutinous, an oppreſſour, an Atheiſt, a traitor, a contentious and ſeditious perſon. Ambition hath been the cauſe of divers murders, warres,

and ruine of Empires, Kingdomes, Cities, and a multitude of families and perſons. *Alexanders* ambition was the decay of the Eaſterne world, and *Iulius Cæſars* of the moſt flourriſhing common wealth then being.

Ambition often trampleth and contemneth even Religion it ſelfe: It will make *Ieroboam* and *Mahomet* to tollerate any Religion ſo they may raigne. Thoſe Arch-heretickes and Schiſmatickes of the world, what was it but Ambition that puffed them up to be chiefe leaders, though in errours and lies. What was it but ambition that ſtirred up, and continued the controverſie of ſupremacy betweene the Churches of Ieruſalem, Antioch, Conſtantinople, and Rome, the ſpace of almoſt 300. yeares, untill at laſt *Phocas* adjudged the ſupremacy to the Biſhop of Rome, which brought forth horrible tumults, deadly hatred, and ſhamefull ſchiſmes among the Churches. And ſince the ambition of divers Popes, when ſometimes two or three

have raigned together, hath caused the bloudshedding and ruine of many Christians. Also how much bloud was shed by reason of those ambitious divisions of *Cæsar* and *Pompey*, of *Scylla* and *Marius*, of *Cneus Pompeius*, and *Quintus Fabius* in Rome. Of the houses of Orleance and Burgundy in France. Of Yorke and Lancaster in England. How many ambitious spirits have done hatefull murders, that they might rule and raigne alone, as *Abimilech*, *Athalia*, *Ioram*, *Zimri*, *Romulus*, *Dionysius*, *Busiris*, *Periander*, *Semiramis* Queene of Naples, *Henry* the fifth, and *Antonius* Emperours, *Manfrey*, and *Irene* mother to the Emperor *Constantine*, *Richard* the third of England, and many others, *Bassianus* the Turke; also *Selimus*, who killed *Corumtus* his younger brother, and five of his Nephewes, *Solyman* who murdered his owne sonne the valiant *Mustapha*, *Adrian* the Emperour many of his Emulators, *Maximinus* all his Senators, *Herod* of Iury all the Synedrim

and

and bloud-royall of the Iewes, with many others whom I might recount. Ambition was the ruine and perdition even of the Angels themſelves.

From this ambitious and inordinate deſire, ſpringeth a multitude of vaine purpoſes, plots, cares, jealouſies, envies, feares, griefes, and diſcontents.

Ambitious men thinke ſtill their owne condition not good enough, becauſe others are better, and pine with envy at the honour and proſperity of their neighbours. It is a greater griefe to an ambitious man to ſuffer one to goe beyond him, then it is pleaſure to leave a thouſand behind him. Hee enjoyes not ſo much the honour he hath, as pines with envy, deſire, and acquiſition of what he hath not, and what others have. Thus *Themiſtocles* is ſaid to be more fretted at the glory of *Miltiades*, then joyous of his owne; and *Ariſtides* at his emulated corrivals, then at all the honours hee receives from the Athenians.

An ambitious man grieves, and is exceeding angry, if others neglect him, and thinke him not so good as he thinks himselfe. If *Haman* be not bowed unto by *Mardecai*, he is ful of indignation and griefe.

The remembrance of any disgrace or injury past, doth often much grieve ambitious men, and feares of that which may come perplexes them. And if they be once crossed in their ambitious desires, and in stead of rising, fall, they become exceeding sad & melancholy, insomuch as many ambitious men, after such losse of their honour, or crosse in their ambition, have seemed even to scorne the world, and mankinde, beeh ready to murne heretikes, traitors, and desperately to spend their dayes, and so end them.

These immoderate desires, cares, feares, & griefs do often cause the body to pine & wither, increase melancholy, shorten life. By this aspiring vice of ambition, many millions of men have wrought their owne overthrow.

Baaſha, *Zimri*, *Shallum*, and *Pekah* kings of Iſrael, *Abſolom*, proud *Iezabel*, *Haman*, *Nebuchadnezzar*, and *Herod* are remarkable examples of the miſerable downefall of pride and ambition. Hiſtories make mention of thirty ſeven Emperours of Rome, within the ſpace of 100 yeares, onely three of them died of ſickneſſe in their beds. The reſt came to untimely ends. The examples alſo of *Pharaoh*, *Adonizebeck*, *Agag*, of *Bajazet*, and the Kings of Aſia who drew that once Scythians ſhepheards coach, alſo *Valerian*, *Mauritius*, *Richard* the ſecond of England, *Francis* King of France impriſoned by *Charles* the fifth, *Robert* Duke of Normandy, and divers others in all ages; yea the death and ruine of all the Emperours, Kings, Princes, and famous men that ever were in the world, who are now all buried in earth, and rotten in corruption, doe ſhew ſufficiently the vanity, uncertainty, and frailty of that honour and greatneſſe, which ambitious men ſo unſatiably deſire and ſeeke

after

after. Insomuch as the grave and wormes have conquered and devoured the greatest conquerors, princes, and renowned men.

And as if honour and ambition did but the sooner hasten men to this ruine and destruction, with what violence doe many great men runne into this vice of ambition, till they breake their owne neckes. They rise but to fall; as did *Iulius Cæsar*, *Pompey*, *Hanibal*, *Marcus Crassus*, *Marius*, *Spurius Melius*, *Sejanus*, *Byron*, *Nicias*, *Agesilaus*, *Cumenes*, *Xerxes*, *Pyrrhus*, and a million of others, both antient and moderne.

Though ambitious men should attain to some height of their ambitious desires, yea commence even the highest degrees of vaine glory, yet would they not be contented; they would still be ambitious, and wish (like *Alexander*) that there were more worlds for them to rule and domineere over.

Although ambition be commonly noted to be seated onely in generous, noble

noble and great ſpirits, yet there are ſome meane men of low degree that are toucht with this vice of ambition; there are ſome beggers that would very fain be men of office and authority, though it were but to be revenged of the Conſtable, and put him alſo in the ſtockes. Some Mechanickes would faine grow to be Gentlemen, and riſe higher, according to that old Epigram:

Geta from wooll and weaving firſt began,
Swelling and ſwelling to a Gentleman.
Fortune ſtill ſmiling on this doughty wight,
He left not ſwelling till he was a Knight:
And ſo forgetting what he was at firſt,
He ſwel'd to be a Lord, and then he burſt.

So ambitious men are never ſatisfied with riſing till they fall to the grave; they will ever be ſwelling like the frog in the fable, though it be till they burſt. An ambitious Gentleman would very faine be a Knight; a Knight a Lord, and ſo a Count, a Duke, a King, an Emperour, and then

of

of more larger, richer, and better dominions, kingdomes, empires, worlds, &c. But they shall fall as low as death. Nor doth honour at all satisfie their ambition, but rather increase the same. If perchance they attaine to some high degree thereof, yet they desire, care, feare, plot, grieve, envy, pine, and so still perplexe themselves. So that it is an unsatiable desire, even as a bottomelesse gulfe, and therefore unnaturall: For the Philosophers say, there is no vacuity in nature; but this desire is ever empty, never satisfied. Honour it selfe doth but serve as more fuell to increase the fire thereof. The motions of an ambitious mans desire are as *Ixions* wheele, ever turning and returning, never giving rest, but alwaies vexing and troubling the mind. What content can he have who is haunted with such a hag as ambition? It appeares therefore, that an ambitious man is seldome contented, often vexed, never satisfied. If he attaine to be the greatest Monarch on earth, he is vexed at

mortality

mortality, and grieves because he is not a God. The Angels themselves who fell, are thought to be thus ambitious, who aspiring to be as Gods, were therefore throwne downe to the depth of hell. And since perswading our first parents also to be immortall, and as gods on earth, though they kept not Gods commandement, *Gen.* 3.4,5. And they aspiring to this, by breaking the same, were therefore driven out of Paradise, and exposed to shame, misery, and death.

They who doe ambitiously dote after honour, thinke perchance the same will prove rocks of defence in all exigents, when indeed they are like to find one day the same to be but castles in the aire: They imagine perchance like the Nimrodian builders, that they shall thereby eternize their names, and so climbe up to heaven; but in truth they are like to fall to the lowest centre of ruine: for the higher ambitious men rise, the greater is their downfall and ruine. When sicknesse and death

appeares

appeares, it is unspeakable how they grieve to see themselves ready to bee throwne downe to the grave, and their honour to lye in the dust. So is all their glory buried in ruine.

It seemes God himselfe hateth and resisteth haughty, ambitious, proud men, *Proverbs* 16.5. *Iames* 4.6. and will consume them as stubble, *Mal.* 4.1.

Let us then, if we will be happy in respect of honour, take heed that this boundlesse, perilous, unsatiable, and miserable vice of ambition doe not possesse us. And in this respect of honour also (aswell as of riches) let us endeavour to settle our minds in a free, seareless, contented, happy condition.

SECT.

SECTION. IIII.

We ought to poſſeſſe our minds with ſuch an habit of Contentment, as that we do not too much feare the loſſe of Honour, or grieve at diſhonour.

SEeing the excellency of honour, and the miſery of diſhonor, Let us in all good waies endevour to attain the ſame, and to avoid the abuſes & dangers thereof (of theſe I have written.) And alſo let us endeavour to uſe honour well, and ſo we may freely and divinely enjoy it (of this in the fifth Section.) But now alſo, that we may be farther, and more freely happy therein, Let us endeavour to ſettle our minds in ſuch an habit of contentedneſſe, as that wee doe not too much feare the loſſe of hoüour, or grieve for the want thereof.

Let us leave the ſucceſſe of all our good

good endeavours to God, relying on, and trusting him in all things. So may we be truly perſwaded that all things ſhall convert to our good; That what honor or good repute ſoever we have, the ſame is moſt good, moſt fit for us; yea, then weneed not feare the loſſe or want thereof, but may be truly contented, and rejoyce even in reproach, diſhonour, and ſhame; which that wee may, let us further conſider and reſolve.

And firſt concerning repeoach, ſlander, and detraction. Wee may not thinke to live in this world without evill words and reproaches, eſpecially of diſſolute maligne people. But let us endeavour with a manly courage, to contemne and tread under foot the follies, the childiſh brawlings, and currifh carping of ſuch men, as we would the barking of a dog. Hee, whoſe ſoule is truly innocent, wiſe, and magnanimous, ſmileth at, and contemneth the reproaches of fooliſh, brainelicke, diſſolute, mali-

tious people. As for ſuch as are truly good and vertuous, they will not willingly reproach or wrong any man: and for the other, their ill cenſures are not worth regarding, but rather to be contemned, yea, we may rejoyce thereat. It is a good ſigne, happy are we if we be reproached for goodneſſe, wee may then rejoyce with glorious heavenly joy. Saint *Peter* ſo adviſeth and telleth us: Rejoyce (ſaith he) inaſmuch as ye are partakers of Chriſts ſufferings, that when his glory ſhall be revealed, ye may be glad with exceeding joy. If ye be reproached for the name of Chriſt (ſo for any goodneſſe, any pious Chriſtian actions) happy are ye for the ſpirit of glory, and of God reſteth upon you, 1 *Pet.* 4. 13, 14. Let us then when ſuch vitious men reproach us, endeavour to be the better, the more happy and joyfull.

Let us endeavour to pleaſe God, and if we can, good men alſo, and then it matters not to pleaſe others. To have every man ſpeake well of us is impoſſible

impossible, because however wee demeane our selves, some Cynicke will barke at our wayes and actions; A man must live as in a cell, be foolishly idle, obscure, and weakly neglect to doe all (though good) open actions, or else he cannot escape the lash of censorious, detractive, reproachfull, vitious, maligne spirits. If we should be vitious, profuse, and dissolute, wee should please (perchance) such as are so, but not God nor good men. And if we live vertuously and piously, the world will hate us as separatists from the folly and vices thereof, and then our reputations will surely be traduced by the ignominious aspersions of malevolent tongues; for to be good is by many (yet only by fooles, and those whom King *Solomon* notes for the worst and most fooles, namely, wicked men) thought contemptible: But indeed he is wiser that pleases one good, then a thousand bad men. And he is the best and wisest that pleaseth God. And since God accepts of good wils and endeavours

for deeds; happy is he that endeavoureth to pleaſe him.

Let me here (if it be ſo) make a digreſſion. Since in writing and publiſhing this book, I have endevoured and hoped to pleaſe God & vertuous pious men, and ſince I have been very much encouraged herein by ſome, I am content to be reproached and reviled by malignant tongues, rather then forbeare to doe that good which I hope the publiſhing hereof will doe, rather then hurt; for I expect to be reproched and abuſed by ſome ſuch kind of men for writing and publiſhing this (thogh it tend principally to happineſſe even on earth) eſpecially I expect the ſame from ſome who perchance (though in a generall way) will finde themſelves toucht in this Tractate; namely, negligent, idle, careleſſe, prodigall people, and alſo covetous men; likewiſe, low, baſe, unworthy minded men, and alſo ambitious ſpirits (of theſe I have written formerly, the reſt follow) alſo too rugged, overnice *Tymons*, Diſdainers

of

of women and marriage, you may call them Love-haters; also doting, effeminate, fottish, phantasticke, addle-pated lovers; and likewise whoremasters, Further, gluttons, gurmundizers, also tipling blades, roaring boyes, & all intemperate vitious persons. Also meere carnall, sensuall fooles, such as neither know nor perceive those divine Riches, Honours, and delights of heaven (of which in the last Sections of each partition is discoursed.) But especially I expect to be reproacht by carping, barking, curr ish, rugged, maligne discontented spirits; such as envy, pine, and grudge at all happy pleasantnesse, especially at all pleasing (though harmelesse and profitable) books, such as aime at delight and happinesse. But to say what I thinke, that such men are the most fooles (as well as miserable) who do wilfully live most discontented, sullen, envious, malitious, and sorrowfull; and that such are very likely the best and wisest (as well as happiest) who doe live most contentedly, lo-

vingly.

vingly, and joyfully even on earth. That this is plainely true, I have endeavoured to ſhew in thoſe three former treatiſes, which I have written concerning this ſubject, *Happineſſe on earth*. And of which I intend to publiſh more hereafter, as not knowing a better, more profitable or pleaſing ſubject, to ſtudy, thinke, or write of. But whither do I wander; To returne. Since I have endeavoured in this booke to pleaſe God and good men, I will not care what others thinke or ſay thereof. And if I did not thinke the publiſhing of this Treatiſe would doe good rather then hurt (and the rather I thinke ſo ſince I find ſo much good to my ſelfe in writing thereof) and alſo if I had not beene very much encouraged herein by ſome who have read a former Coppy hereof, whoſe Judgements and ſincerity I cannot but with very good reaſon truſt and think worthily of, I ſhould not otherwiſe have preſumed to publiſh the ſame; But ſince therefore I think and hope

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the ſame will doe good, I dare not, I will not hinder or neglect the ſame, though I were ſure that all the maligne ſpirited men in the world would reproach, detract from, and abuſe the ſame and me, as much as poſſibly they could.

I know it is very eaſie (for ſuch as will be malitious) to cenſure and contradict even goodneſſe & truth it ſelf; for truth is but one, & ſeeming truths are many: and few works are perform'd without ſome errors, at leaſt ſeeming ones in ſome mens judgements, whoſe opinions are as various as falſe. No man can write a leafe, but malice and opinion (being diſpoſed to cavill) may carp thereat. The cleaneſt corne will not be without ſome touch of ſoile, no not after often winnowing; and ſo our beſt actions, our beſt workes are but a kind of Miſcellany, not without ſome tincture of faults. And ſince we know nothing in this world that man can do abſolutely perfect, but ſtained with many imperfections; It ſhall ſuffice

to

to content my ſelfe, that for the preſent time I have done as wel as I could: And ſince I have endeavoured to doe well, mine owne ſoule and conſcience in the witneſſe of well endeavouring, ſhall be armour of proofe againſt all the aſſaults of reproachfull and malignant tongues. When I am older and wiſer, I may chance doe better.

Men thinke by cenſuring (though malitiouſly and uncharitably) to be accounted wiſe forſooth, but in a wiſe mans judgement they ſhew themſelves but fooles: For this you may ever obſerve, that the moſt cenſurers, are commonly the moſt malitious fooles, or elſe the moſt ignorant ones: Frequent detractions, reproaches and diſpraiſes, are at beſt but faults of malitious or uncharitable wit, and ſuch wit is folly. And to ſpeake ſooth, (for why ſhould we not call a ſpade, a ſpade, as they ſay) Thoſe men who doe malitiouſly detract from, reproach, and abuſe vertuous, pious men, and their good works and actions, are no better then knaves,

as ſome haye characteriſed ſuch men to be knaves in graine. This I ſpeake only by way of admonition and prevention. Let not us therefore by any meanes detract from, ſcandalize, reproach or abuſe any mans good, vertuous, pious actions. And if any man doe ſo malitiouſly abuſe us, let us not be ſo unwiſe, as to grieve one jot at the malitious, detractive, reproachfull abuſes of ſuch fooles and knaves; but rather to deſpiſe the ſame.

Though I know my endeavours and skill to be but weak and unworthy, yet ſince they are well intended, I know, heaven accepts of a good wil, and good endeavours, for good deeds, though weakly, and unworthily performed; Therfore I am contented: but if I could doe very well indeed, yet will I look to be reproached, abuſed, and ſcandalized; for proud, envious, malitious evil ſpirited men cannot endure to ſee a man do or deſerve well; they are very ſquint-eyed, to note, picke, yea ſeemingly to make faults in good men even of their good actions, and deprave thoſe things

which their ſoules know to be good, & ſo to blemiſh even the faireſt reputations; Though they canot without a very impudent face directly reproach good actions, yet they will do it ſlily & cunningly, with ſuch *ifs*, *buts*, four geſtures, muſty proverbs, & detractive ſpeeches as diſrelliſh even the beſt deeds and goodnes it ſelf: So as they would make men think that there is ſomthing ſo ill (though well, or a ſmall circumſtance) as muſt annihilate, yea, villifie even the beſt actions. As for one or two examples, I wil now imagine an honeſt man and a deboiſt, idle, ſwaggering, malitious man, talking together; The honeſt man ſaying, That the Author of a certaine good book was very well buſied, when he was writing the ſame, and that the other for ſhame cannot deny this, but rather thinke that hee was much better buſied in writing the ſame, then himſelfe is uſually at the taverne and tap-houſe; but now that he ſtudies how to come in with ſome *if*, or *but*, which he thinks will ſpoile all the commendations, and this is very like to be the

matter; namely, he sayes, the authour had done well if he had not printed the same, but this printing spoiles all, &c. and perchance he then brings out some old musty overworne proverbe, whereby he would faine if he could give you (though slyly) to understand that all authors are fooles in print, and that himselfe is a very wise man for saying so, though he very foolishly condemne that which perchance himselfe is uncapable of, much lesse to perform; but he would not shew himselfe (he saith) to be a foole in print by any meanes; And here Momus shews his wisdome, in that he so feares, and shames to shew himselfe what he is. Hee had rather perchance be a foole more privately, then publiquely: But what? shall a man be so weake, so poore spirited, so simple, as to feare or shame to doe well, because of the idle detractions of such men. Bashfulnesse in goodnesse is at best but a frayle vertue, or rather a weake unworthy vice; A cowardly feare in well doing, and to shew the

(tis pitty) doe weakly forbeare to doe and publiſh good actions for feare the malitious, detractive knaviſh men in the world, ſhould carp at, abuſe, or miſconſtrue them; looking more to what they ſhall be thought, then what is good to be done: But indeed, a ſpirit modeſtly forward to ſhew it ſelfe in (aſwell as to doe) good and well adviſed actions, is truly vertuous and commendable, and the rather if it can contemne, and be above the malitious reproaches of detractive, carping, curriſh tongues.

And now concerning my ſelfe: Since I am conſcious to my ſelfe, that I doe intend and endeavour well and honeſtly, I will thinke my ſelfe happy, whatſoever the world judges of me. I will never be aſhamed of that which beares the ſeales of good endeavours and vertue. And why ſhould I be aſhamed to doe any thing in private, that I would not that men (aſwell as God and Angels) ſhould know of. I proteſt (before God) I would that all men in

the world (if it pleaſed him) knew all both the thoughts and actions of my life paſt, ſo as they knew all aſwell good as bad, and my reſolutions concerning future time. Why ſhould we endeavour to doe any but good actions, and ſuch as 'tis no matter who ſees how well we are buſied. And what? ſhall we be aſhamed to ſhew that to the world, wherein we have endeavoured to doe well? It is to be reputed an unworthy feare and cowardiſe, that puls a man backe from endeavouring to doe good, and to ſhew the ſame to the world, although there be many men in the world ſo ſordid and fooliſh, and others ſo malitious, bad and knaviſh, as to reproach and abuſe goodneſſe. Having endeavoured to doe well, I will not be aſhamed to ſet my name thereunto, and after good adviſement, to ſhew the ſame publiquely in print; and if I may (as I hope) pleaſe heaven, and doe (though but a little) good thereby, it matters not for mens reproaches and abuſes; but only to make

me

me the more happy; for Chriſt himſelfe aſſures it, Bleſſed are they that are reviled and ſuffer for goodneſſe. So then let men cenſure me as they will for endeavouring to doe well, and ſhewing it, I am reſolved to doe more, and I wiſh that many men more in the world, would be more diligent and forward in this kinde.

I will further imagine the ſaid *Momus* is againe diſcourſing to the ſame honeſt man, and by ſome old, overworne, thread-bare proverbs, and ſentences, would ſeeme to make the honeſt man beleeve if he could, that almoſt all moderne authors have ſtollen out of other mens works, that they are theeves of wit, and other as bad names as he can imagine, and ſo would very unworthily, if he could, overthrow the beſt (I take it) of moderne learning and very much goodneſſe; for (as I will imagine the honeſt man tels *Momus*) Firſt, it were now a folly for men meerely to ſtudy novelties; ſince as King *Solomon* in his time could ſay,

There is nothing new under the ſunne, ſo that now (as tis ſaid) no new thing can be ſaid or written, which hath not been before: yet (as one ſaith) as a childe ſtanding upon a tall mans ſhoulders, may ſee further than the tall man himſelfe: So moderne writers, overviewing, new ſtudying, refining, and making uſe of others, adding their owne inventions and experiments, and duely ſorting the ſame according to the new alterations and devyſes of the preſent times, may excell the former and more antient. And by compoſing the ſame in a new manner, method, and ſtile, and by altering, adding to, abridging, & ſometimes converting their matter to other purpoſes, it may ſeeme to be (and be as uſeful as if it were all) new, and which to do, is often as difficult, and requires well nigh as much art, as wholly the invention of new matters; and is better to be eſteemed, becauſe more authenticall. Therefore I thinke it now the beſt kind of ſtudy and learning, to

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ſearch, and note the opinions of the beſt and wiſeſt former authors, and ſo to contract, refine, and alter the ſame according to the preſent times, or to any good and neceſſary purpoſes and occaſions. Thus to doe, is ſo farre from theeving, ſtealing, &c. as it is the beſt way that I can thinke of, to learne to be honeſt, juſt, ſincere, vertuous, pious, and ought rather to be called induſtry, diligence, and the beſt way to goodneſſe, and may be very well compared to the beſt and moſt commendable induſtry and diligence of Bees, who doe gather a few combes of honey from the ſweetneſſe of many and divers floures, and yet the floures no whit the worſe, but ſtill remaine as good and pleaſant as before. And I thinke it as good, lawfull, and neceſſary for a ſcholler to make uſe of bookes, as any other profeſſion to uſe the implements, tooles, and inſtruments of their art which they cannot be without; for what elſe is their principall art and learning, but to reade, note, ſtudy, col-

lect, refine, contrive, digeſt, contract, and ſo to ſhew their learning, and inſtruct others: and what better and more authenticall way then this, ſo to ſearch and note the opinions of the beſt and moſt commendable authors. Alſo I know not a better courſe then this to avoid idleneſſe, and all manner of vices, and to increaſe in all vertue and goodneſſe. I thinke if all ſchollers, whether they be Gentlemen or others, would thus buſie themſelves (though 'twere but a few houres in a day) they would not (eſpecially during that time) be at leiſure to be vitious, but would very likely gaine very much unexpected, and even unexpreſſable happineſſe in time thereby, and ſo not onely doe very much good to themſelves, but to others alſo if they would. And a moſt bleſſed age it were, if men would thus buſie themſelves. Now therefore what a knave (I cannot terme him bad enough) is *Momus*, ſo to ſcandalize and reproach thoſe courſes which ought rather to be highly commended,

mended, and called the beſt and moſt neceſſary learning, induſtry, diligence, art, and way to goodneſſe, happineſſe and the like. This I write, hoping it may doe good to ſome who may have leiſure and bookes enough ſometimes, to exerciſe themſelves in this way, and the rather ſince (concerning my ſelfe) I have found ſo much good and happineſſe thus in reading, noting, collecting, contracting, ſtudying, digeſting, and writing, as I proteſt I would not loſe for all the choiſeſt earthly happineſſe that the world can produce, as may be gueſſed by a former booke which I have written, entituled, *Heaven within us*, or, *Divine Happineſſe on Earth.* And ſo much pleaſure have I taken (even in being buſie) herein, as I thinke never any man hath in idleneſſe or vitious courſes. And ſince I finde this ſo good and happy a way, I am reſolved often to trace therein, though all malitious vitious men ſhould continually reproach and ſcandalize the ſame and me.

Yet

Yet once more I will imagine *Momus* telling the honeſt man, that the world is already too full of books, even cloyed, peſtered, annoyed therewith; and that therefore new ones are ſuperfluous; and the honeſt man telling *Momus*, that there are not too many good bookes, and that men (eſpecially ſchollers) may eaſily enquire, and know which are the beſt, and uſe only them; That there are as many, and divers minds, as men, and therefore 'tis good that there be many and divers kinds of good bookes; That moſt men are but of plaine and common underſtanding, and therefore many plaine and eaſie bookes are neceſſary, That new things are moſt lookt upon and noted, and therefore it is not amiſſe that there be often new good bookes publiſhed, and the like. But admit it be ſo, that the world is cloyed with too many bookes; therefore it is the more requiſite that men ſhould endeavour to collect, refine, and epitomize the ſame, and to publiſh that on-

ly which is good, neceſſary, and well pleaſing to vertuous, pious men; and in this reſpect (concerning my ſelfe alſo (if I have failed therein (though I hope not much) yet I have endeavoured to doe as well as I could; yet truly my owne meditations, contemplations, and ſo additions in the ſtudying and writing hereof, have extended the book (eſpecially in ſome neceſſary places thereof, where I thought good) much longer then I intended. I ſhould perhaps have pleaſed ſome men, to have cited abundance of authours, to ſhew much reading, and intermixed a multitude of Latine phraſes and ſentences, &c. (eſpecially to pleaſe ſuch who thinke all learning is comprized therein.) All which indeed may be performed by a weake ſcholler in this age; inſomuch as a man may eaſily collect even out of moderne Engliſh Authours, ſuch matter enough to make a booke ſwel in *Folio*, to a great volume: but in this compendious diſcourſe I thought better to neglect the ſame, and

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ſo to be as brieſe as conveniently I could. In this booke I have endeavoured to uſe ſuch a ſeverall ſtile and language, as (according to my weake skil and judgement) becomes the ſeverall matters diſcourſed of in the Treatiſe. And ſince I have been very much encouraged in this way by many worthy friends, aſwell Divines, as others (as I can ſhew and 'tis well knowne) under ſome of their hands, I am the more freely willing to commit the ſame to publique view and cenſure, notwithſtanding the common and pernitious ſlanders and reproaches of *Momus*, *Zoylus*, and their followers.

But (if I have digreſſed) to returne. Let us further conſider, that ſome enemies and reproaches are even good and neceſſary for us, to purifie, to try, to quicken, and enliven all vertue and divine graces in us. Let us endeavour to make a good uſe even of reproches, by being the better, more circumſpect, and diligent in all goodneſſe, more wiſe, reſolute and couragious therein,

therein, and then happy are we; wee may rejoyce rather, then ſorrow at ſuch reproach, that occaſioneth ſuch good effects. And (againe concerning my ſelfe) I confeſſe that if I had not had ſome very ſtrange eager enemies, and been reproached, 'tis very like I had not had the leiſure to have been happy. I proteſt me thinkes I do very plainly perceive that the ſame hath occaſioned my greateſt joy and felicity; yea, that all the enemies, reproaches, and croſſes of my life, have turned to the increaſe of my good and happines; and that the remembrance of them doth now but ſerve to enliven & quicken my preſent joyes. But to proceed.

It is common to all men to be evill ſpoken of and reviled, eſpecially religious and pious men moſt undeſervingly; The Apoſtles, Martyrs, and all the Saints have bin ſo abuſed, thoſe men of whom the world was not worthy, *Heb.* 12.36,38. We doe but follow our leaders; yea our Captaine and Saviour himſelfe hath led this way, and

and he will crowne such with eternall triumphant honour and glory, who patiently follow him in suffering. Tis a comfort to have such a leader, such companions.

Hath God our Saviour most lovingly suffered so much to make us happy, and shall not we (even willingly and joyfully) suffer so little for his sake as the reproach of envious and malitious tongues. Let us be ashamed to goe to heaven without suffering somthing for our Saviours sake.

When ill men hate and revile us, it is a signe of goodnesse in us. Such men would love us, if we did use and allow their courses. If we doe well, they will hate and reproach us. Let us then (as the Apostles did) rejoyce that wee are worthy to suffer for goodnes sake: Such reproach is a blessing, our Saviour saith it: *Blessed are you* (saith hee) *when man shall revile, &c. for my sake, rejoyce, and be exceeding glad, for great is your reward in Heaven*, Matt. 6. What a weake conceit have we of heaven, if

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we cannot willingly ſuffer even death it ſelfe for the leaſt of it's rewards. If we were truly capable thereof, how joyfully ſhould we ſuffer the greateſt torments on earth, to gaine ſuch a reward; and glory to thinke at what an eaſie rate (in compariſon) we ſhould gaine the ſame. Puny Chriſtians are we, not worthy the name, if we be diſhartened at the airy reproach of diſſolute people, when our Saviour ſaith, *Great is your reward in heaven.* Let it then be as heavenly muſicke to our eares, to heare ſuch vitious men, ſo revile and reproach us: We ſhall be rewarded with eternall honour and glory in heaven.

I reckon (ſaith Saint *Paul*) that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us, *Rom.* 8. 18. And our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory. Of this glory let us contemplate, let us lift up our minds

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to thoſe crownes and thrones of heavenly honour and glory: from thence let us looke downe on thoſe barking, biteleſſe, vitious men of the world, and ſo being above their malice and reproaches, let us contemne the ſame, and pity them.

But ſay? admit we be juſtly ſpoken evill of, that we have plunged our ſelves into ill courſes and actions, whereby we have juſtly deſerved to be ſo (for no man lives without faults) yet let us be contented, let us make a good uſe of our diſgraces, ſo may they be an occaſion of our rejoycing. Let them make us ſee our ill deſervings, repent, and amend, ſeeke and returne to goodneſſe: Oh bleſſed is ſuch diſgrace that bringeth forth ſo good effects.

And although there be many impudent, brazen-faced people in the world, who can ſcoffe at, and outbeard all modeſt ſhame and honeſty, and ſhameleſſy maintaine all vice and wickedneſſe; yet a generous modeſt man will grieve, and be aſhamed of ill-

doing.

doing. It is a ſigne of modeſt grace and goodneſſe, to be aſhamed of, and grieved for our faults; 'tis then good hope that we repent and become new better men; as King *David*, Saint *Peter*, Saint *Paul*, Saint *Auguſtine*, *Mary Magdalen*, and infinite others have done, who had as great faults, and perchance farre greater then we; yet after ſeeing and being aſhamed of their ill courſes, they repented, became new men, famous Saints.

So let us endeavour as farre as wee may, to imitate all good and excellent men. 'Tis ſaid of *Themiſtocles*, that he was a vaine and vitious youth; but after he made the world amends by his worthy deeds.

A generous and modeſt ſhame keeps us from doing ill, and makes us ſtrive to excell in all good things; inſomuch, that ſuch as are poſſeſt therewith, are like to be the beſt men of feweſt faults; And of all others, theſe are they who are moſt like to do great and worthy matters, while obſtinate, ſhame-

ſhameleſſe people, who impudently maintaine, and go on in a courſe of vice & wickednes, without remorſe, are like to come to diſhonour and ruine: Such men indeed, however they may bee eſteemed in this world, noble, brave, gallant blades; yet while they remain unconverted in ſuch vitious courſes, they are baſe and diſhonourable ſervants and ſlaves to their owne diſordered luſts and affections. Whereas (in a wiſe mans eyes, there cannot be a greater honour to a man even in this world, then to become of ſuch a noble temper, and free ſpirit, as to conquer his irregular affections, and to returne from vitious unworthy courſes, into the wayes of divine grace and vertue, which makes a man to become Lord of himſelfe in this life, and at the end thereof (by Gods grace) guerdons him with eternall honour in the heavens. And it ſeems God himſelfe and Angels rejoyce at this; There is more joy in Heaven (ſaith our Saviour) for one Sinner that repenteth, then

ninety and nine juſt Perſons, which need no repentance. Happy are we, and with everlaſting honour and glory ſhall we be crowned, if we be occaſions of ſuch joy in heaven.

Now a few words concerning diſhonourable and deſpiſed men, in generall. Oh what pitty it is to thinke, how many hard and evill-hearted men there are in the world, who being ſomewhat richer, and perchance therefore onely better eſteemed in the world, doe very inſolently ſcorne, contemne, mocke, ſcoffe, reproach, and abuſe poore men of a low and meane degree. But ſirs, thinke I pray, Oh thinke that God might juſtly have made you the pooreſt, meaneſt, and moſt deſpiſed man in the world; and that it ſhewes a very maligne and ſatanicall heart, unjuſtly to deſpiſe, reproach, mocke, abuſe, inſult over, and ſo adde to the griefe and miſery of ſuch men who are already moſt low, contemned, and miſerable. But let ſuch low, deſpiſed men, know that God himſelfe, who is moſt juſt,

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ſees their miſery and wrongs, and will one day redreſſe the ſame; And if they can be patient, and goe on in well-doing, they ſhall hereafter be crowned with glory, honour, immortality, eternall life, *Rom.* 2.7.

And tis moſt like (however they may thinke otherwiſe) that diſgrace, infamy and contempt, makes many men the better, eſpecially frees them from pride, vaine-glory, inſolency, ambition, and alſo makes them more humble and meeke: And with ſuch God himſelfe dwels, *Eſa.* 57.15. He promiſes them grace and exaltation, 1 *Pet.* 5.6. There are very many gratious promiſes in the ſacred Scriptures to the meeke and humble. The kingdome of heaven is theirs, *Matth.* 6.5. where they ſhall be crowned with eternall honour and glory, and ſet with heavenly Princes, *Pſal.* 113.7. So if they can be the better and more humble for their diſgrace, wrongs, and low condition, their light momentary affliction ſhall worke for them a farre more

more exceeding eternal weight of glory! 2 *Cor.* 4. 17. Such heavenly glory and honor, as is not worthy to be compared with their diſgraces and ſufferings in this life, *Rom.* 8. 18.

Deſpiſed men, you whom the world ſcornes and reproaches; how happy, how honourable are you if you be vertuous and pious? Since God himſelfe is your father, and the kingdome of heaven your reward, ſince it is your fathers good pleaſure to give you a kingdome, *Luke* 12. 32. Feare not then, but rejoyce, for you have ſo much cauſe of joy (if you can ſee it) enough to make you unexpreſſably, yea infinitely and everlaſtingly joyful. To you Chriſt himſelfe ſhall one day ſay, Come you bleſſed of my Father, inherit the kingdome prepared for you from the beginning of the world, *Matt.* 25. Be then but Gods ſervants, and you are moſt honourable freemen. His ſervice is perfect freedome. Then however you may be deſpiſed, diſgraced, and miſerable in this world; yet

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are you such of whom the world is not worthy (*Heb.* 11. 36, 38.) most illustrious, and honourable even in the sight of heaven. You are the sonnes of the most high God, guarded by Angels, and feared by devils. Eternity and the kingdome of heaven are prepared for your honour and glory. Can you or dare you wish greater honour and happinesse? Who will not say then, but such men are most happy, and right honourable?

Concerning poore despised men, you may see or collect more consolations before in the first partition, and fourth Section.

Let us then bee contented and not too much feare the losse of honour, or grieve for the want thereof, since there may bee such happinesse even in the good use of Reproach, Contempt, and Dishonour.

To discourse yet further concerning this subject of Contentment in respect of honour also. Why should we feare the losse, or grieve for the want of

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outward pomp and honour ſince (although it be true that in it ſelfe, and in the good uſe thereof, it is of much worth and excellency, as hath been ſhewed, yet) in compariſon of the eternall glory and honour of heaven, it is to be eſteemed even as nothing, either in reſpect of time or worth. Inſomuch as in ſuch compariſon, it is more glory to deſpiſe honour, then to attaine it, to contemne and be above the world, then to conquer it; the rather, ſince after ſuch attaining and conqueſt, a man knowes not what to doe with it, and after a moment of time, in compariſon of eternity, it paſſeth away from man, or man from it.

Yea ſome have found that honour hath been rather a loſſe then a gaine, but an occaſion of envy, jealouſie, oppoſition, ſtormes, and ſometimes of poverty or death it ſelfe; Witneſſe thoſe worthies, *Themiſtocles*, *Phocian*, *Ariſtides*, *Scipio*, *Cicero*, *Seneca*, *Socrates*, and divers others. Many alſo have

found the ſame but honourable ſervitudes and troubles. All earthly things ſhew to us perchance better then they are, and ſometimes the devill alſo may tempt us (as he went about to tempt Chriſt) and ſo (in our contemplations) ſhew us the kingdomes and glory of the world; but not the dangers, troubles, cares, feares, and vigilancies thereof: Thus eſpecially hee tempts ambitious men; but many men who have duely conſidered theſe effects of honour, and how the ſame may often hinder peace, quietneſſe, alſo divine ſtudies, and reſolutions, have rather thought themſelves happy without then with it; inſomuch as many Kings and Princes have voluntarily forſaken and refuſed it. *Diocleſian*, *Sylla*, *Carolus Martellus*, *Ottanes* King of Perſia, Pope *Celeſtinus*, *Edward* the Confeſſor, and eight crowned Kings of England, while it was held of the Saxons, and many others, (though it hath been thought ſuperſtition, and unwarrantable for men ſo to forſake their digni-

ties, offices and callings) have changed their Scepters for books, knowing there was leſſe trouble, and (perchance more peace, joy, and felicity, in a ſtudy then in a kingdome. He that is guided by reaſon, and loves himſelfe, is contented with an indifferent fortune. Likewiſe divers of the ſaints in all ages, even the Apoſtles have voluntarily refuſed outward honour; and our Saviour himſelfe, ſetting before him the glory of heaven (as 'tis ſaid) willingly endured the croſſe, and deſpiſed the ſhame. For in ſuch compariſon of eternal and heavenly glory, this externall, terreſtriall honour, is not worthy to be eſteemed, but as altogether vain, as meere aire, breath, clouds, miſts, vapours, ſhadowes, dreames, yea leſſe, even as nothing. It doth not ſo much as touch a man, onely his name, which is nothing of his ſubſtance, a thing ſeparated in the aire from him, very uncertaine, fugitive, and undurable: So that if an ambitious man were but awaked out of his vaine-glorious

dreame, reſtored to his wits, brought out of fooles paradiſe, he would plainly ſee how in the proſecution of this vanity, he did but run paths very vain, devious and dangerous, onely to build caſtles in the aire, or (according to a better phraſe) to ſow the winds, and reap the whirlwinds. Then would hee remaine even moſt ſweetly contented with a meane condition.

So uncertaine and undurable is honour, that one day hath ſeene *Haman* honoured and hanged: So *Nebuchadnezzar*, a King and a beaſt, *Bajazet* an Emperour, and a caged priſoner (I might inſtance in many more.) But if the renowne of a man doth make a longer noyſe in the world, a life time or more, yet to what a ſmall purpoſe is it, ſince 'tis but a noyſe that paſſeth away with a thought; and ſince the man himſelfe alſo paſſeth away to nothing, or worſe to death, the grave, and corruption. Where is now great *Alexander*, whoſe valour could admit no compariſon, whoſe victories have ſpread

through the Vniverſe ; as likewiſe *Cyrus* his predeceſſour, who upon his golden chariot was attended with that magnificent pomp, as made men idolatrize in admiration of it ? So alſo *Caſar*, *Marke Antony*, *Pompey*, *Hannibal*, *Scipio*, and all the reſt who have bin regiſtred in the world for famous ? They are dead, and parted from their glory. And to what a ſmall purpoſe is all their conqueſts, their honour and glory come to, ſince even the very wormes have conquered them all, and reduced them to nothing but corruption.

I am even aſtoniſht, when I conſider that ſo great a number of Emperors, Kings, Princes, Prelates, Nobles, who have commanded the world, ſhould now be conquered by ſo poore and contemptible things, as death, and the wormes, and be impriſoned for ever in a narrow darkſome grave, and there to become onely a lump of filth, a box of pallid putrifaction, a neſt of crawlers, ſo full of gaſtlineſſe and horrour,

rour, as you would be even afraid to looke upon them.

Let us be contented then, and not be ambitious, or envy any mans honour and glory. No? not if an unworthy, vitious, impious man, ſhould grow great and honourable in the world. *Be not afraid* (ſaith King *David*) *when the glory of his houſe increaſeth, for he ſhall carry nothing away with him when he dieth, neither ſhall his pomp follow him, Pſal.* 49.16. What difference is there between the moſt honourable, and the moſt deſpiſed man in the grave. The poore deſpiſed mans comfort is, his exceſſe to heaven is as free (and 'tis like freer with leſſe impediments) then the other, and his departure from the earth, not ſo grievous, ſince he hath no pomp and glory, but rather infamy, diſgrace, and miſery, to depart from, and (if hee be a pious Chriſtian) he expects a crown of glory in heaven.

Why then ſhould wee too much feare the loſſe, or grieve for the want

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of externall honour and glory, ſince (as hath been ſhewed) in reſpect of the eternall and heavenly, which wee expect to poſſeſſe, it is not worth our thoughts, but (in ſuch compariſon) appeares altogether vaine, fading and undurable, as alſo the poſſeſſors thereof. And it is moſt worthy conſideration, that ſuch ſpirits as are divine enough to contemne earthly, in reſpect of the heavenly honour and glory (which they looke for, and in ſome ſort already view by a heavenly light in their ſoules) are the moſt happy men. The renowne of a vertuous pious man is much greater, and more glorious then that of *Cæſar* or *Alexander*; And this honour onely laſteth eternally. If we have this honour, it matters not for any other; we need not care which way we goe, whether thtough honour or diſhonour on earth, ſo wee come to that glory in heaven. Let us truſt and relye on God, and we are however bleſſed. God makes us to be borne, and live in what degree he plea-

ſes. If we live in a mean, low, and deſpiſed condition among men till death, God hath ſo ordained; So it muſt be: And if we can (as if we were divinely wiſe, we may) even willingly, and with ſweeteſt contentment, obey his heavenly decrees, and relye on his divine providence, without diſtruſt, we are certainly happy. It ſhould (and why ſhould it not) be an heaven of joy to us, to thinke that God (whom wee ſhould love Infinitely above our ſelves) is in heaven, & that his name is glorified, and his will is done on earth as in heaven.

To conclude then, let us in reſpect of worldly honor, rely on Gods providence what ever befals us, knowing that if we truſt in him, we ſhall have that which is moſt good, moſt fit for for us; Let us make a good uſe both of honour and diſhonour. And ſo we may (and let us endeavour to be) contented and rejoyce in this reſpect, and ſo in all things.

SECT-

SECTION V.

The good and divine uſe of Honour.

ALthough the vaine immoderate ambitious deſire of praiſe and honour bee not good, yet the moderate and vertuous deſire thereof is certainly very commendable, and alſo profitable, aſwell for private as publick good; for it containes men in their duty, awakens, ſtirs up, and inflames them to worthy and honourable actions; and may ſerve to many good and divine uſes. Such honour (therefore) and good eſtimation, as we have, let us uſe the ſame well, and in the good uſe thereof enjoy it freely.

However many vitious men uſe this treaſure of Honour to many ill purpoſes, to the countenance and furtherance of vice and impiety, and ſo perhaps to their owne ruine; and doe

desire and seeke the same in a vain and vitious way, onely to satisfie their pride, arrogancy, covetousnesse, and other ill desires; yet vertuous pious men can desire and use the same to many good ends and purposes, as to the benefit of themselves, their family, the common-wealth, the Church, and in all respects to the glory of God, and so can truly enjoy much pleasure and felicity therein; and embrace the same as a blessing and gift of God, as a little foretaste of that honour and glory which they expect to enjoy in heaven. And by this good and divine use of honour, to bee excited to search, taste, see, and enjoy (in some measure even on earth) that heavenly honour and glory, is that which I principally intend to discourse of in this Section.

This terrestriall honour and happinesse is a little reflection from the lightening wherewith heaven illuminates divine soules, directing them to the acquisition of the true source and fountaine of all honour, glory, and

happinesse.

happineſſe, by the aide of theſe ſmall ſprings and rivolets. Let then the excellency and ſplendency of this terreſtriall honour, ſtirre us up to view, ſearch, and enjoy that eternall honour and glory of heaven, which in the ſacred Scriptures is called a kingdome in divers places, the kingdome of God and of heaven, *Mat.* 3.2. and 6.33, *&c.* A heavenly kingdome, 2 *Tim.* 4.18. A kingdome prepared for, and to be given to us, *Mat.* 25.34. *Luke* 12.32. A crowne which (in expectation and in divine glorious and heavenly contemplation, and ſo in viſion) wee may already have, and are adviſed to hold faſt, *Rev.* 3.11. and wee are by that Prince of Kings, Ieſus Chriſt, already made and called Kings and Prieſts unto God his father, to him be glory and dominion for ever and ever, Amen. *Rev.* 1.5, 6. Great men, ambitious men, deſpiſed men, all men harke to this heavenly language, which moſt certainly tels us we may (and bids us ſeek to) poſſeſſe ſuch a Kingdome, ſuch a

crowne

crowne, ſuch honour and glory, as if we were truly capable thereof, would make us even on earth ſo high and heavenly minded, as even to diſdaine (in compariſon thereof) the moſt glorious earthly honour, but only ſo farre as it may ſerve to the furtherance and increaſe of this heavenly honour and glory; and then ſhould we bend all our choiſeſt deſires and endeavours to ſeek this honour and glory of God, of heaven.

But by the way let me ſay, or rather let the ſacred Oracles of God tell us, that before this honour is humility, *Prov.* 15.33. *Iſa.* 57.15. *Mat.* 6.5. *Luke* 18.52. 1 *Pet.* 5.6. and divers other places. We ſhould deny and eſteeme our ſelves, as the Laodiceans, wretched, miſerable, poore, blinde, naked (*Rev.* 3.17.) and ſo denying our ſelves, wee ſhould looke up to Chriſt Ieſus our Redeemer and Saviour, and as hee counſels us (*ver.* 18.) buy of him pure gold, white rayment, &c. all divine and heavenly graces, and ſo thereby

liue well, graciouſly, piouſly; for to ſuch as ſo liue, is this honour and glory promiſed, *Pſal.*84.11. and 91. 14,15,16,and 149.9. *Rom.*2.7,10. So then though we muſt deny our ſelves, yet in Chriſt Ieſus, if we be endued with his heauenly graces, and ſo liue well, we ought to think our ſelues rich, honourable, happy, and illuſtrious, euen in the ſight of God and Angels, *Iſa.*43.4. that we are as Kings children, and all-glorious within, *Pſal.*45.14. faire as the moone, cleere as the ſun, and terrible as an army with banners, *Cant.*6.10. euen the ſonnes of God, and heires of the kingdome of heauen, *Iohn* 1.12. *Gal.*4.6,7. 1 *Iohn* 3.2. Kings and Prieſts vnto God, *Rev.*1.6. Such honor haue all his Saints, *Pſal.*149.9.

So then let our deſignes be ſo high and heauenly, euen as to acquire a kingdome, a heauenly kingdome, the kingdome of God, *Mat.*6.33. *Luke* 12. In him let us ſeeke for glory, honour, immortality, eternall life, *Rom.*2.7. We all deſire to be honourable, and the

the way to be moſt truly and highly honourable, is to ſeeke for this immortall glory of heaven, which is indeed the poore and deſpiſed mans only hope and life, and ought to be the well reputed, and noble mans onely ambition; and this hope, this deſire (if divine and heavenly enough) and the acquiſition thereof, is by Gods grace ſufficient to ennoble even the moſt deſpiſed man on earth, with honor and happineſſe, far more worth then this world can give or imagine.

What now, if the diſhonourable ſlaves of ſinne and wickedneſſe (thoſe whom God himſelfe hath branded with the ignoble names of ſwine, *Mat.* 7.6. and dogs, *Rev.* 22.15. who neither ſee nor know thoſe heavenly dignities, honours, and glories of the Saints of God) ſhould trample thoſe divine pearles of grace, and barke at thoſe heavenly honoured men, yet let us be contented; we know 'tis the nature of the beaſts and curs; & ſo let them wallow in their filth, and ſnarle at us ſtill,

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it matters not while we are ſo happy as to know theſe truths (oh would they were ſo happy alſo) that we are ſo honorable as to be the ſervants of God, yea his ſonnes, and heires of the kingdome of heaven, as hath been ſhewed. And yet further, now lately ſearching thoſe heavenly Oracles, I find that God is pleaſed ſo to honour us, as to call us (ſo farre as we are good and happy) his owne image, *Gen.* 1.27. *Col.* 3.10. yea the very divine nature, 2 *Pet.* 1.4. the temples of the holy Ghoſt, 1 *Cor.* 6.19 6.16. wherein God himſelfe dwels, *Iſa.* 57.15. 1 *Iohn* 4.12,13,15,16. the beloved of God, *Cant.* 1. *&c.* the glory of God and of Ieſus Chriſt, *Rom.* 3.23. 2 *Cor.* 8.22. With divers other, honorable, glorious, and heavenly excellencies, enough to make us exceeding joyfull and very glorioufly high and heavenly minded, even in the midſt of all the reproaches and abuſes that the devill and all his imps can imagine againſt piety and pious men; and ſo to contemne the ſame, even as we would the

the barking of a biteleſſe cur, or rather (as hath bin ſaid before) to eſteem the ſame as heavenly muſicke and bleſſings, ſince it doth ſerve but to increaſe this our heavenly honour and glory, *Mat.6. 1 Pet.4.13,14.*

Now then let us raiſe up our thoughts and deſires from this terreſtriall, to the heavenly glory; let it be our onely ambition to reſt in Gods favour on earth, and to be crowned with eternall glory in heaven: And in the meane time, let us often pray with *Moſes*, O Lord we beſeech thee ſhew us thy glory, *Exod.33.18.* and often endeavour already to ſoare aloft upon the wings of faith and divine contemplation unto this heavenly glory, thoſe everlaſting heavenly glorious crownes, and thrones, which wee ſhall hereafter poſſeſſe. Let this earthly glory and honour be an help to direct our ſoules thither, and to learne the excellency of that infinitely, tranſcendent eternall glory of heaven, from which this earthly, as a little bright

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reflection doth proceed.

And as children by the uſe and view of toyes and trifles, ſuch as they apprehend, are encouraged to learn (and doe thereby eſpy) the way to greater excellencies, and after ſeeing the vanity of thoſe toyes, and looking above them, doe even contemne them in compariſon of the more excellent things which then they know: So let us (as children in Gods family) make a good uſe of this earthly honour, and be thereby encouraged and excited to learne and ſearch the way to the eternall glory of heaven; of which this is but a ſhadow: And when we are grown wiſe and skilfull men in the knowledge of divine things, Let us then in compariſon endeavour to be above, and even contemne theſe toyes and trifles of the world, for ſuch is earthly honour even in it's greateſt excellency in compariſon of the heavenly honour and glory; and then let us untye our ſelves from the overmuch, and vitious deſire of terreſtriall honor, which

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can never ſatisfie us, and with a deſire full of ſprightfulneſſe, love, and joy, elevate our thoughts to heaven, to eternity; for certaine it is, that thoſe ſouls which doe often contemplate the heavenly glory, and doe well know the excellency thereof, are often raiſed farre above all the greatneſſe of the earth, inaſmuch as eternity is above time, and infinite glory above a ſhadow thereof. And in theſe contemplations, they are often ſo tranſported and raiſed beyond and above themſelves, as if they were then capable of terreſtriall and humane vanities, they would not know themſelves, while their ſouls doe thus direct their lookes, deſires, affections, and contemplations wholly to God himſelfe to heaven. Inſomuch that while their ſpirits are ſo rayſed in ſuch divine thoughts and illuminations, they doe ſeeme very gloriouſly then to deſpiſe all the honour and greatneſſe of the earth, and with unexpreſſable delight to marke out the thrones of their honour in the kingdome

dome of heaven; where they know that a crowne of immortall glory ſhall for ever environ their heads. And in theſe divine thoughts and elevations, they are often even aſtoniſht with ſuch wonderfull delights and happineſſe, as they can finde neither meaſure, nor limits in theſe divine glorious amuzements, heavenly irradiations, and elevations of ſpirit.

So not being able to find any thing on earth, worthy of their greatneſſe, they have deſignedthe crowne, and ſet up the throne of their honour and glory in the empyrean heaven.

To conclude, Let it alwaies be our glory to glorifie our fathet which is in heaven, *Mat.*5.16. *Ier.*9.23. They that honour me, I will honour, ſaith God, 1 *Sam.*2.30. *Pſal.*9.14,15,16. O how honourable, how happy is he whom God is pleaſed to honour. Teach (oh Lord) this ſecret divine language to my heart, to deſire onely thy honour, thy glory, and that I may glory

glory onely in thee who art mans ſoveraigne glory, yea onely, true happines. Let me eſteeme this honour, this glory, this happineſſe, as heaven already.

THE

The third PARTITION.

Of Conjugall Love.

SECTION. I.

Of the excellency of ſuch Conjugall, or Marriage Love in generall, and the miſeries of the loſſe and want thereof.

KIng *Solomon* ſaith, a prudent wife is from the Lord, *Prov.* 19. 4. From the beginning of the creation (ſaith our Saviour) God made them male and female, for this cauſe ſhall a man leave his father and mother, and ſhall cleave to his wife, and they two ſhall be one fleſh, *Mar.*

10.7. *Mat.*19. So it appeares God himſelfe is the Author of this lawfull, conjugall, or marriage-love. And therfore in reſpect of him the Authour to be very well eſteemed accordingly. Therefore in his ſacred word (by King *Solomon*) he ſaith, Rejoyce in the wife of thy youth, &c. See *Prov.*18.2. *Eccl.*9.9. and by Saint *Paul*, Husbands love your wives as Chriſt loved his Church: So ought men to love their wives as their owne bodies, for he that loveth his wife, loveth himſelfe, *Eph.*5. 25,28.

Let me here againe make a ſhort, though perchance very neceſſary digreſſion. Since God himſelfe (as hath been ſhewed) is the Authour of this Conjugall, true Love, and commends the ſame unto us. I doe intend (God willing) to write on, of this Subject, though all the ſevere Grandſires and Stoickes of the world ſhould frowne, and the more nice then wiſe people turre aſide their heads, and though envious, malitious people, ſhould

pine and grieve exceedingly at ſuch loving felicities; though over-doting ſottiſh and brain-ſicke Lovers ſhould be toucht to the quick in this enſuing diſcourſe, and therefore kicke, and though whoremaſters ſhould be gall'd and laſh, though *Momus* or jeering Coxecombes ſhould carp and ſcoffe at this ſubject of Conjugall Love; and though meere earthly ſenſuall fooles ſhould not ſee or conceive the good and divine uſe thereof, which is principally heavenly Love of God. And I proteſt I ſhall in this diſcourſe principally endeavour to pleaſe God (the Authour of this Love) that is, to doe good, for I know all goodneſſe pleaſeth him, and what better and more neceſſary endeavour, then to increaſe this ſo good and neceſſary happineſſe of Conjugall, or Marriage-Love in the world, from which ſpringeth ſo many good and happy effects therein, as in this, the next, the fourth and fifth Sections of this Partition, I intend to ſhew more largely. And in the next

place, I would gladly alſo pleaſe all vertuous, pious men, and of them eſpecially true-lovers, which I hope I ſhall, the rather ſince I have formerly been much encouraged by ſuch, and ſince I have followed (and learned the ſubſtance of this Partition of) many wiſe and worthy Authours, who have formerly written of this ſubject, done much good thereby, and are deſervingly commended for the ſame. And laſtly, I write this to pleaſe and recreate my ſelfe alſo amidſt more ſerious ſtudies and occaſions. Now therefore let the ſaid ſevere Grandfires, Stoicks, over-nice people, envious, malitious men, over-doting, ſottiſh, brain-ſicke Lovers, carping, ſcoffing, geering coxcombs, meere ſenſualiſts, or any other vitious men (for ſuch onely I thinke will) frowne, looke aſide, pine, grieve, be angry, barke, ſtir, kick, laſh, carp, ſcoffe, foulely detract, or remain ſtill meere ſenſuall fooles, I care not ſince I have endeavoured, and ſhall endeavour to doe this good hereby:

It matters not to me what ſuch men ſay,
While I pleaſe God, good men, my ſelf enjoy.

And ſince God the Authour of this Conjugall Love hath commended the ſame unto us in ſuch a ſweet amiable and pleaſant manner, as is ſaid, *Prov.* 5.18,&c. *Eccleſ.*9.9. *Epheſ.*5. and divers other places, and alſo in the Canticles, and elſewhere, even in a miſterious and divine way; therefore if I, or any man endeavour to ſhew and increaſe this happineſſe, and to do this ſo neceſſary good in a pleaſing and harmeleſſe manner; what wiſe well diſpoſed man; who but ſome rugged, diſcontented, envious, carping, maligne ſpirited men, will be diſpleaſed therewith? I wonder why any ſhould be ſo maligne as to diſlike, grudge, or envy the felicities of lovers. I proteſt, I wiſh that all the true-lovers, and married men in the world, might enjoy as much pleaſure and felicity in their loves and wives, as they can wiſh and thinke of, though it were

upon this condition, that my selfe should lose all my joyes, hopes and wishes herein, and never enjoy any. But now I returne from whence I have digressed, to shew the excellency of this lawfull, Conjugall Love; and because this subject is so necessary, pleasant, and beneficiall, I shall perchance be the longer about the same.

From the Author, I proceed to the Object of this Conjugall Love: The excellency thereof may further appeare, in respect of the Object, which is, woman, who is the image of God aswell as man, *Gen.* 1.27. An help meet for him, 2.28. A part of himself, 31. Wine is strong, Kings are strong; but a woman is stronger, and hath dominion over Kings, saith *Zorobabel*, *Esdr.* 4. All men submit to Love, saith the Poet. When that *Hermits* boy, who had alwaies been brought up in the wilderneſſe, came first abroad in the world, was asked what pleased him best therein; readily replyed, Those things which you call women. A ver-

tuous woman (ſaith King *Solomon*) is a crowne to her husband, *Prov.* 12. 4. Much more (in divers Authours) I finde in commendations of women, and I wiſh that they did deſerve the ſame.

Loves excellency alſo appeares in reſpect of the parties affected; The braveſt, the moſt noble, generous and gallant ſpirits are commonly moſt and beſt taken, and poſſeſt with this Love; wherefore it is called heroicall Love. It is ſaid to be a true note of a worthy generous minde, and of the moſt ingenious ſchollers, to be in love, eſpecially in their youthfull yeres; for rude and dull underſtandings cannot raiſe their thoughts to bee capable of thoſe high, ſweet, and delicate fancies which we ſee that Love uſually produces, in ſuch worthy, generous, and ingenuous minds.

And the parts of man affected alſo, are his moſt exeellent parts, as the heart, liver, bloud, and braines (as Phiſitians ſay) and conſequently the

imagination and reaſon. I ſay reaſon, for want of Love, ſhewes want of reaſon, either ſtupidity or peeviſhneſſe in a man. Yet it is moſt certaine that divine Love is infinitely more excellent, and above this humane love, and ſuch men as are of a divine temper, may eaſily overcome the ſame; but we all have bodies aſwell as ſoules; we are compoſed of humanity aſwell as divinity, and he that never felt the power of this Love, may be eſteemed as ſome Eunuch or ſot, or elſe of a ſuper-humane temper. And on the other ſide, exceſſe of love ſhewes weakneſſe, dotiſhneſſe, and folly, and then theſe excellent parts of man are miſaffected. Such love is without reaſon. But true love is moſt agreeable thereunto, and therefore excellent.

And further, the excellency of this Conjugall or Marriage-Love, appeareth by the effects thereof, which are many: To inſtance in ſome of them. This Love excites men unto honourable actions and enterpriſes, takes

away cowardiſe, covetouſneſſe, rudeneſſe, and makes men couragious, liberall, civill, courteous, loving, ingenious, and of a gracefull demeanor, quickens, enlarges, and illuminates the mind. Inſomuch as many worthy and ingenious lovers, their minds have thereby growne ſo quicke, aiery and ſpirituall, as their high, ſoaring, nimble, and pleaſing fancies, have conceived and delivered moſt excellent, famous and delightfull Poems, Hiſtories, &c. as if the Authors ſeemed to be more beholding to Love then to the Muſes.

This Love preſerves and increaſes mankinde in a perpetuall generation; and unites Families, Provinces, and Kingdomes.

It is ſaid there is no earthly happineſſe like this of the ſweet ſociety of true-lovers in the way of marriage, and of a loving husband and wife; their joyes are doubled and redoubled by Love. How ſweetly may they counſell aſſiſt, and comfort one another in all things.

By this bleſſed union, the number of parents, friends, and kindred is increaſed. It may be an occaſion of ſweet and lovely children, who in after-times may be a very great joy and felicity to their parents; and theſe may remaine as living pictures, to ſhew their memory from generation to generation. *Lyſippus*, *Mentor*, *Polyclitus*, *Zeuxis*, or *Parthaſius*, had neere the skill to engrave or paint the father and mother never ſo well and lively. And great is the pleaſure that loving Parents enjoy in their children.

A multitude of felicities, a million of joyfull and bleſſed effects ſpring from true love. And indeed this conjugall or marriage love and ſociety, ſweetens all other actions, diſcourſes, all other pleaſures and felicities, and even in all reſpects increaſes true joy and happineſſe.

This Love alſo may excite us to divine and heavenly Love. But of this ſubject I intend to write in the fifth Section of this Partition.

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This bleſſednesse and excellency of Love will be more apparent, if wee conſider the miſeries either of the loſſe of ſuch love before, or of the want thereof after marriage. It is wonderfull to thinke how many lovers for loſſe or want of enjoying their wiſhes in this kinde, plunge themſelves into a multitude of cares, feares, ſorrowes, blindneſſe, dotage, ſervitude, ſlavery, miſchiefe, and miſeries. Many men will venture their goods, fame, lives, and (as king *Iohn* for *Matilda*) crownes if they had them, to enjoy their loves.

Sorrow, dejection, much waking, ſighing, neglects, peeviſhneſſe, reſtleſſe thoughts, brutiſh attempts, want of appetite, paleneſſe, and leanneſſe, are common effects and ſymptomes of the want of enjoying, and of the loſſe of love. And millions of men having loſt their loves, become therefore melancholy, diſcontented and dejected all their life time after; And many there be (ſaith *Zorobabel*) that have run out of their wits for women, and become

ſervants for their ſakes, *Eſdr.* 4. 26. Theſe things are commonly knowne; Bedlam hath been full of examples. Many alſo have periſhed, have erred, and ſinned for women, *Eſdr.* 4. 27. Examples hereof alſo have been common in all ages. Hiſtories are full of them: And many that have conſum d away, and died for want of enjoying and loſing their loves; yea, ſome for griefe thereof have been their owne executioners, and made themſelves away.

And after marriage, it is ſtrange to thinke what jealouſies, contentions, feares, ſorrowes, ſtrange actions, geſtures, lookes, bitter words, outrages, and debates are betweene men and their wives, for want of true love and diſcretion. And how many men for want of this love, have turned whoremaſters; and alſo divers men, not loving at home, fly abroad, and ſo become Taverne and Alehouſe hunters, diſſolute people, ſpoile themſelves, and wrong their families. Theſe miſeries

have alwaies been, and are ſo common to all mens view, as they need but little diſquiſition.

Since it appeares that true love is ſo excellent, and the contrary ſo irkeſome and miſerable, it is requiſite therefore in the next place, that we do even very diligently learne and view the way to this excellent happineſſe of Conjugall or Marriage Love.

SECTION. II.

Shewing how to love truly, enjoy our wiſhes, pleaſe our lovers, and increaſe Love.

THat wee may truly love, obtaine our Loves, enjoy them, and live well together, firſt let us make a good choiſe in Love. Such are moſt like to obtaine their loves who chuſe well and conveniently; for there is no greater motives to love then this, when there is a

fit and convenient ſympathy in all things between them. Hee who hath made ſuch a good and convenient choiſe in Love, may even juſtly hope to have almoſt gained his love already. One word, one ſmile between ſuch, will cauſe more love then many words and gifts betweene others. Diverſities breed nothing but diſunion, and ſweet congruity is the cauſe of Love. Hence growes the height of love and friendſhip, when two ſimillary ſoules ſhall joyne in all their commixions and this affimulation, pure and good in all things. Thoſe are obſerved to agree and love beſt, who are both alike of good conditions, both wiſe and religious. And it is the crown of bleſſings to live in ſuch happineſſe, *Prov.* 12. 4.

Let therefore piety and vertue be the firſt mover of our affections; and the rather, to chuſe well, let us take that Divines counſell, who wiſheth us to invite Chriſt to our wedding, and to pray to him for a good wife, or elſe none at all, which he thinks beſt for

us; for an evill woman (as the wiſe man ſaith) makes a ſorry countenance, and an heavy heart, and a man had rather dwell with a Lyon, then keep houſe with ſuch a wife, *Eccl.* 29.27. and he that hath her, is as if he held a Scorpion, *ver.* 7. What is to be ſeene among ſuch husbands and wives, as are of vitious and impious conditions, but ſtrife, tumults, diſorder, ſuſpition, confuſion, and miſery in the end; whereas none live more lovingly, pleaſantly, and happily together, then ſuch as are of gracious & vertuous conditions. A vertuous & well given lover is much better to be eſteemed then a fine face with ill conditions. Let us not then be ſo ſenſuall, as to love onely the face and corps, but looke higher, and ſee ſomething in our Lovers of an Angelicall nature, that is, a free, vertuous, and gracious mind; which to an underſtanding man, appeares to be a divine Eſſence, and to which he mingles his ſoule in Love; which (if truly thought on) will appeare to be a farre more excellent

cellent and permanent Love then that of the body, and consequently more pleasant. A vertuous pious wife is far more pretious then rubies, *Prov.* 31.10 She is as the Kings daughter, all-glorious within, *Psal.* 45. So then let us spheare our Loves, and seeke beauty rather in a minde then in a countenance.

In the next place after piety, vertue and good conditions, it is requisite to looke after corporall and externall respects, and as neere as we may, to chuse such as are of equall yeares, birth, fortunes and degree, of good parentage and kindred, of such a countenance, complexion, and constitution as best agrees to our love and disposition; for inconsiderate and unequall marriages are commonly very pernitious, and a multitude of mischievous and miserable effects spring from such marriages; As if a sound and healthy person marries one that is diseased and impotent; if an honest man marries a whore; or an honest woman a knave;

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if one that is well tempered in minde, marry a phantaſtick, addle-pated, brainſicke, ſcolding piece; or if one that's young, marry with an old doting companion, or in any othar reſpects very unfitly, what better ſucceſſe can they look for then *Minos* had with *Paſiphaë*, *Vulcan* with *Venus*, *Menelaus* with *Helleu*, *Ptolomny* with the whoriſh *Thais*, *Claudius* with the luſtfull *Meſſalina*, or *Hierome* King of Sicily, with *Pytho*. What is like to enſue but ſuſpition, jealouſie, ſtrife, ſhame, ſorrow, diſcontent, and miſery. Therefore it is very requiſite that men ſhould love and marry ſuch as are equall, fit, and convenient for them.

It is a good time, as ſome ſay, for a man to marry between five and twenty yeare old and thirty, and for a woman between her age of eighteen, and two and twenty. And it ſeemes better (ſaith one) to love below then above ones ſelfe in eſtate and degree; for (ſaith he) this will the more oblige a lover to be the more loving, diligent, and pleaſing

ſing ever after. But notwithſtanding we may truly ſay, that although light-headed, phantaſticke, proud, malapert women (as many of them are) will be the worſe for a good eſtate and parentage; yet a good woman (though there be not many ſuch) will be rather the better then worſe for the ſame. But however it is thought beſt, as neere as men may with conveniency, to chuſe ſuch as are of fit and convenient yeres, birth, fortunes, degree, parentage, conſtitution, and eſpecially of like vertuous and gratious conditions; for when two meet of the ſame good condition, what is it but the ſame ſoule in two bodies, or rather in one body, ſince marriage ſo unites, as they are no more two, but one fleſh, *Mat.19.5.6.* as it were two perſons intermutually tranſported into one another. So that even with the ſame reaſon that we love our ſelves, we love thoſe that are ſo like and united to us. But yet it ſeemes beſt to chuſe (if we may) ſuch as are more vertuous and gracious then our

ſelves;

ſelves; for to live with ſuch ('tis good hope and like) will in time make us the more like them, and conſequently, the better and more happy.

The choiſe hereof being eſteemed the chiefeſt action of our life, moſt neerely concerning us, and from whence ſprings our future good and happineſſe, ought to be very diligently thought on, and conſidered; and eſpecially that we chuſe ſuch a one, as from our hearts we can truly, and for good cauſes love dearely. From ſuch a loving, fit, equall and good choyce, is like to ſpring abundance of moſt ſweet delights and felicities.

Having made a good choyſe, wee may and ſhould uſe all good meanes to gaine Love, to pleaſe our Lovers, and encreaſe Love, which in ſuch a good convenient choyce, is very neceſſary, and very like to be happily effected, even by ſuch ordinary and uſuall meanes, as are commonly uſed by lovers, and preſcribed in divers Authours for the ſame purpoſe; but as for

for thoſe common allurements and occaſions of love, which ſome Authors write of largely; as pleaſant, comely, and well compoſed geſtures, pace, carriage, behaviour; alſo of glances, ſmiles, ſalutations, complements, conference, familiarity, gifts, tokens, favours, letters, meetings, feaſts, wine, muſicke, amorous tales, ſinging, dancing, and the like: I liſt not to treat of, and the rather, becauſe (if all theſe things were well uſed onely to good purpoſes (as ſome of them are often too much abuſed; yet) they are ſo uſually practiſed by, and even naturall to lovers, as they need but little diſquiſition.

Time, place, and opportunity often occaſioneth love. Alſo importunity to ſome kinde of women; and ſometimes alſo (I know that) neglect and ſcorne doth in ſome of theſe female kinds, much increaſe love; for ſome of them are of ſuch proud, imperious conditions, as they will inſult over, and even ſcorne ſuch puny lovers, as will be

pinned

pinned upon their ſleeves. Hence it is, women are compared to ſhadowes; if we follow them, they will goe from us; if we goe away, they will follow us againe; wherefore ſometimes to neglect, ſeemeth better then importunity, and whetteth love. Though indeed ſuch as will not be gained either without much importunity, or much neglect, are to be thought no whit the better in that reſpect, but rather they may be thought the more nice, proud, or ſcornfull, or elſe that they thinke their lovers not good enough, or not fit and convenient for them.

But that which in this reſpect I intend only to treat ſo at large, is, Artificiall diſcourſe; yet before I begin, let me tel you that I think it a very neceſſary & good deed, to endevour to help and comfort ſuch as are afflicted and need comfort, and who need the ſame more then lovers. If you will not beleeve me, looke upon them, upon their pale cheeks, and ſad melancholy looks. Conſider their ſighs, &c. And to help ſom

ſome of theſe, I intend to endeavour in this enſuing art of diſcourſe, and in the next Section after, to ſhew remedies and conſolations againſt loſſe of love, againſt an overſottiſh and doting love, and againſt the miſeries incident to croſſe marriages, &c. ſo as they may remaine ſweetly contented notwithſtanding. I doe alſo thinke it a very neceſſary, charitable, and good deed, well pleaſing to God and good men, to endeavour to increaſe love, joy, and happineſſe, eſpecially this Conjugall or Marriage-Love and delights. Oh that I could invent and write of ſuch ſweet and pleaſing love delights and diſcourſes thereof, as might alwaies poſſeſſe the hearts of true and vertuous lovers, with as much joy and happineſſe in each other, as they can wiſh or thinke of.

Reverend and good old men, Give me leave alſo I pray to write a few words to you, before I begin to write this enſuing Art of diſcourſe. If any of you chance to read the ſame (though

ſome

ſome of your age are growne much too ſevere and rigid; yet) I cannot but hope that your goodneſſe will remember your former, more youthfull, warme and loving hearts, and no whit hinder or grudge, but rather be well pleaſed with, and rejoyce to thinke of ſuch joyes and felicities of lovers, as I ſhall diſcourſe of, though perchance it be not ſolid, ſevere, and ſerious enough, to agree with your age; yet I hope you will thinke it fit, convenient, and good for young nuptiall true-lovers, for whoſe ſake it is eſpecially written. Yet I ſhall endeavour (according to my weake abilities) to write the ſame in a ſerious, artificial, though pleaſing, delightfull way.

And if any man ſhall too ſeverely and rigidly thinke the enſuing love diſcourſe too light of this ſubject, let me tell them I have many good precepts, preſidents, and good reaſons for what I have done: But I intend to anſwer ſuch objections toward the end of this Section, therefore now to proceed

Her

Here followeth the Art of Love-discourse.

THe Preface. Forasmuch as heretofore at idle times (to recreate and please my self) I began to study the Art of Discourse in some cases; (though I love silence in some other) I now thinke it not amisse (out of the same) to take a little diligence and paines, or rather a little pleasure (further to recreate my selfe, to please true Lovers, to encrease love and joy in them) and give an instance only concerning this matter of Love.

ARtificiall discourse being added to other Love-devices, is most pleasant and delightfull, doth much encrease love, and adde a greater joy and pleasure to all other Love-delights, and felicities. We know, that even common frivolous discourse being spoken in the way of love, will much please and take many female Lovers, such as are idle Complements, News,

Tales

Tales, Jeſts, Songs, even ſuch as are very idle and frivolous, and though ſpoken and acted by ſome apiſh coxcombe, ſwaggering fellow, or pot-companion, ſuch as (eſpecially light, phantaſtick things, ſuch as ſome Women are) will be over head and eares in Love. But now if ſome well given, faire conditioned young man (for to ſuch I chiefly direct this diſcourſe) ſhall withall adde a ſweet, pleaſing, convincing, and materiall diſcourſe to his Lover (whom I will imagine to be alike vertuous and well conditioned young creature) it will be indeed ſufficient ſweetly to captivate, charme, and even overcome them, to fill their hearts full of joy and pleaſure, and ſo to inchant them, as it is like they will ever after be joyned together in an indiſſoluble bond of true flaming love.

Now for the manner and matter of our diſcourſe; I have alwaies thought it vanity and lightneſſe, rather then courteſie, to diſcourſe (according to the Gallants faſhion of our times) by meere

meere Complements, Congies, apiſh geſtures, and meere finicall words; To ſay, Sweet Miſtreſſe, or Madame, I honour your ſhoo-ſtrings, the ground you tread upon, am proud to kiſſe your hand, it is my ambition to be your ſervants ſervant, and the like; to preſent and offer, not only our ſervices, but lives to the command of our Miſtreſſes, as wee uſe to call them, though God knowes, we never meane to be their ſervants. On the other ſide, I think it alſo folly to ſtudy, ſing, and talke to them in high ſtraines of wit, and figurative exornations, leſt they bee not underſtood, and ſo perchance laughed at. But in this reſpect a plaine, yet artificiall, pleaſing, materiall, moving, and convincing way is beſt.

I doe not intend to preſcribe a ſet Method to diſcourſe in; for why, me thinkes a premeditated ſet diſcourſe ſhewes ſomething a barrenneſſe of wit, though not of judgement: and is commonly uttered with little paſſion

or feeling (which is in ſome meaſure taken away by premeditation) and conſequently not ſo freely, lively, and with ſuch a grace as otherwiſe, unleſſe we can counterfeit (like a Player) our paſſions, and have wit enough to come out, and in, upon all occaſions of diſcourſe. On the otherſide; we are not ſtraitened in this ſubject for want of matter to diſcourſe of, on all occaſions, even in an extemporary manner; for every ſmile, action, object, event, or ſpeech, may afford a Lover matter of ſudden diſcourſe: and indeed love of it ſelf if it be fervent, whets the wit, and ſo ſtirs up the ſpirits, that we may ſay of Lovers, as of fine wits; They can make uſe of any thing. But neither of this extemporary diſcourſe is my intention to write of, bnt rather a mixture of both, which I will call, an habit of diſcourſe, or, an extemporeall Method: A Method not ſo much to diſcourſe in, as to diſcourſe by, in an extemporary manner; in ſuch ſort as a man may be furniſhed with con-

tinual

tinuall abilities of diſcourſe in an extemporary Method, (as I may ſay) or a ſudden and well compoſed manner, without brainſicke, light, idle, frivolous prating on the one ſide, or too much pumping for wit on the other ſide; but with a ready, yet perſwaſive and materiall diſcourſe on all occaſions.

But this Art of diſcourſe in generall, concerning all matters, will not eaſily be given to weake Novices, (yet the meere obſervation thereof may do even ſuch men ſome good concerning this matter of love) but in generall, It will rather require that a man be well learned and experienced in the liberall Sciences, eſpecially ſuch as he ſhall have moſt occaſion to diſcourſe of: So as he may readily on all occaſions dilate the matter of this diſcourſe by the rules and grounds of this art, which are as follow: By Number, Particulars, Obſervations, Arguments, Examples, Compariſons, Similitudes, Contrarieties, Appendances, Effects,

Circum-

Circumſtances, and the like.

I ſhall firſt give an inſtance in this art of diſcourſe very briefly concerning this matter of Love, and that only concerning the excellency thereof; And then a taſte what is to be done to attaine to this Art.

Firſt then, for inſtance in this Art; concerning the excellency of Love, (wch though I have already given a taſte of, I ſhall now ſpeak therof in a more artificiall manner and method, and to another purpoſe.) For this purpoſe, let us imagine a man well skilled in this Art; that we may gueſſe what ſuch a man can doe, and imagine this able skilfull man therein, have occaſion to diſcourſe of this ſubject, *The Excellency of Love*, He can readily (even *Raptim*) diſcourſe thereof in divers wayes and manners. As for example.

Firſt, either from the *Number* of benefits and excellencies flowing from thence, which ſome reckon up to be ſweet and pleaſant thoughts, lookes, ſmiles, ſalutations, diſcourſes, tales,

jests, songs, poems, sports, embraces, (and to speake more seriously) mutuall kindnesses, helps, comforts, society, increase of parents, kindred, friends, riches, sweet and lovely children, and mutuall enjoyments of all the blessings and pleasures that can be thought of, and as he pleases, can apply all or any of these to his love, and when he sees occasion, can sing to the same purpose, and to a pleasant tune, &c.

Weele sometimes sit, and sweetly chat,
And sometimes pretty stories tell;
Wee'l sing, and laugh at you know what;
In all delights we still may dwell.

What pleasures are on earth, I pray,
That you and I may not possesse;
A million of the sweetest, may
Still crowne us with true happinesse.

And also he can from these felicities and benefits springing from love, conclude the excellency thereof, apply it, and if he pleases, sing:

Then surely Lov's a blessed thing,
From whence so many blessings spring;
It is most certaine, that there is
No earthly happinesse like this.

And alſo if he pleaſes, can diſcourſe of any *Particular* of this *Number*, yea even of the leaſt of them; as for example, of a ſalutation or kiſſe, telling her (as ſome Poets and others teach him) that the Roſe, Gillo-floure, Muſke, Nectar, Balſome, Ambroſia, are not halfe ſo ſweet as her ſugred kiſſes, and this he verifies, &c. & can when he ſees occaſion, mingle therewith pleaſant Songs and Poems. To this purpoſe the Poet hath a Song in his Comedy, which with ſome alteration of words, and to another tune thus it goes:

To the Tune of the Delights.

Oh, that ſuch ſweet joy,
Should ſoone paſſe away,
Should ſo ſuddenly waſt,
That ſuch excellent bliſſes,
As are thy ſweet kiſſes:
No longer ſhould laſt;
So ſugred, ſo pretious,
So ſoft, ſo delitious,
So dainty, ſo ſweet, ſo fine,
as the honey from the Bee,
is not halfe ſo ſweet to me,
As is one ſweet kiſſe of thine.

Or from a very thought of love hee can tell the excellency thereof, ſaying

that even the thought of true love is enough to fil the heart with joy, drown all sorrowes, and make us thinke our selves, even in paradise, to imagine what pleasures wee shall enjoy heare after.

To the Tune of the Fayry Queene.

Even but to thinke of this,
It is so great a blisse;
A joy excelling farre,
All worldly thoughts that are;
That such who in true love are,
Enjoy an earthly paradise. (wise,

And so of the like concerninng any other *particular* of this *Number*.

He can further argue and conclude from any *particular* of this *Number*, the excellency thereof divers waies, as for example, from the lesse to the greater; To instance againe from a thought of love, he concludes from thence a necessity of greater excellency in greater matters,

If but to thinke of love,
It be a joy above
All earthly thoughts that are,
Then surely to enjoy,
What we so thinke of may,

Or from *Particulars* to the *Number* in like manner: If from one or a few *Particulars* of this *Number*, of excellencies, and benefits, flowing from love, ſpring ſo much joy and felicity, how much more doth then proceed from them all?

When ſuch, ſo many, ſweet delights
Shall all at once within us meet,
Oh how we ſhall be rapt with joy,
And fild with pleaſures extreame ſweet?

And likewiſe concerning Time. As for example; He tells her, that to enjoy ſuch pleaſure but one houre or a day, were enough to poſſeſſe the heart with marvellous joy; yea, although that houre or day were halfe a yeare hence, yet the very imagination of it in the meane time, is ſufficient to poſſeſſe us with very ſweet pleaſures till then; Much more may a longer time delight us. And ſo he may ſing to her againe.

To enjoy ſuch pleaſures but one day,
It were enough to raviſh even
Our hearts and mindes with ſuch ſweet joy,
To thinke our ſelves almoſt in heaven.

If in one day be ſo much joy,
Such ſweeteſt pleaſures, ſuch delights:
What pleaſures may we then enjoy,
Perchance a thouſand daies and nights?

Or otherwiſe in divers kinds. But to proceed.

Further, he can diſcourſe and ſet forth the excellency of love by *Examples*, as of *Seneca* and *Paulina*, *Orpheus* and *Euricide*, *Manſolus* and *Artimeſia*, *Marke Anthony* and his *Octavia*, *Argalus* and *Parthenia*, and divers others; Hiſtories are repleniſhed with Examples, and can ſhew how ſuch Lovers think themſelves even in the Orchards of *Adonis*, the Elizian fields, or Paradiſe, when they enjoy their Love, they are ſo filled with delights.

If others in their Love doe finde
Such joy, ſuch pleaſures in their minde.
Why ſhould not wee? Let you, that's I,
Enjoy ſuch ſweet felicity.

Or by Compariſons, by way of interrogation, or otherwiſe; Did ever any Lovers enjoy ſuch delights, and ſhall not wee?

Yes, we will ſport, play, laugh, and ſing,
Live joyfull as a Queene, a King.

Or

Or beyond Compariſons. *Thereus* never tooke ſuch pleaſure in his *Pamphila*, as I that is thou, will together; He thought none living ſo happy as they two, but we may ſweare it of our ſelves.

Venus nor Cupid, Iove himſelfe
Shall never know what we may tell,
What heavenly pleaſures, whar delights
Within thy heart and mine may dwell.

Or by Contrarieties. That love is of ſo much force and excellency as the loſſe or want of it often cauſeth (in divers people) extreame Melancholy, Sadneſſe, Griefe, Madneſſe, and ſometimes death it ſelfe, as appeares by the Examples of Queene *Dido*, Queene *Artimeſia*, *Portia*, *Triara*, *Panthea*, *Medea*, *Parthenia*, *Romeo* and *Iuliet*, *Pyramus* and *Thisbe*, *Antonius* and *Cleopatra*, *Coreſus*, *Calirhoë*, *Clorus*, *Amintas*, *Marcus Lepidus*, *Plautius*, *Numidius*, *Tiberius Gracchus*, and many others.

If it be death
To loſe a loving wife?
To enjoy her then,
Is ſure more worth than life.

Or by Similitudes, divers wayes, and in every particular, as for example; The pleasure of love, may bee likened to fire, an ardent flaming Joy; To water, a fountaine of pleasure. Gold, Pearles, Amber, Honey, the Rose, and sweetest, gayest flowers, Muske, Nectar, Ambrosia, is not so precious, so sweet, so delightfull, as the pleasures of love; That the Elizian fields, or Turkes Paradise is not more pleasant. All these and whatsoever is most pleasant he compares and likens to Love, for sweetnesse, pleasures, delight, &c. Yea, and more seriously (if good occasion be) he can tell that this Conjugall, or Mariage love is often used as a similitude or resemblance betweene Christ and his Church, that the Canticles is wholly a Love-song to this purpose; And that therefore it is to be thought, no humane earthly joy represents that of heaven more than this of true love, though there bee no comparison or likenesse between Terrestriall and Celestiall

leſtiall happineſſe, either in purity, brightneſſe, worth, or duration of time, theſe earthly being as nothing, or as droſſe in reſpect of the heavenly; yet in reſpect of our earthly and weak apprehenſion, ſuch compariſons and ſimilitudes (ſince we finde ſuch in ſacred Scriptures) often are, and may be made:

So ſome have thought
that love is even,
A Ioy divine,
a taſte of heaven.

Or by the Effects of love; To inſtance among many and divers in a few. That Love cauſes a man to carry himſelfe fairely, courteouſly, honourably, and vertuouſly to all men; It quickens and raiſes a mans ſpirits, fancy, wit, and makes him become pleaſant, neate, ſpruce, lively, a Poet, a Muſitian, a Dancer, a man of fine behaviour. It makes us enjoy all things in the world with a ſweeter pleaſure than otherwiſe; for why, it poſſeſſes the heart with joy, and a joyfull heart

takes pleaſure in all things.

Thus Love doth alwaies fill
Our mindes with bliſſe, that ſtill
What ere we thinke or doe,
It will delight us; So
Whether we ſtudy, work, or play,
True love will turne all into joy.

Further, concerning the *Effects* of Love, he can tell her that a Million of other joyſull effects ſpring from true love, which will now be too long to diſcourſe of. Therefore now only, that true love hath ſuch a vertue in it as it will (ſaith one) even turne water into wine. I had rather (ſaith he) drinke water with thee, than wine with another, live meanly with thee, than richly with another. Yea, hee tells her that true love will turne even ſorrow it ſelfe to the encreaſe of its joyes; ſaying further, All the croſſes that ever thee and I have had, I hope we ſhall hereafter quite bury or drown them in the fountaine of our Love-delights, or rather make them ſerve as fuell to encreaſe the flame of our love:

and

and happineſſe; for love and joy after croſſes paſt is the ſweeter, and livelier, as having been purified, enlightned, and quickned by the ſame. And ſo for future time

When croſſes happen in our way,
Weele turne them in our love and joy,
And make them ſerve but to enflame,
Enlighten, and encreaſe the ſame.

Or by Additions, Appendances, and Circumſtances; as for example, That Love is more ſplendent and excellent when it is ſeated in its Throne, and attended with riches, honours, and other pleaſures which ſeeme to be Loves handmaids, who as a Queene, graces all the reſt, and addes glory, ſweetneſſe, and delight to them all. And as a Circumſtance he can diſcourſe almoſt of any thing, and ſet forth the excellency thereof, as hath been ſhewed by the attendants, riches, honour, and pleaſures, by the object, Women, by the Parts and Parties affected, which are the moſt excellent parts of man, and commonly the braveſt.

braveſt, nobleſt, moſt generous, and ingenuous men. Alſo by the author, which is God himſelfe, for Love is a daughter of heaven, yea as ſome ſay, a little heaven upon earth; by which alſo (as is to bee ſhewed in the laſt Section hereof) we may ſpie and ſpell glimpſes of heaven, and be the more enflamed (with divine and heavenly love) to ſeeke, and poſſeſſe it. So as it ſeemes we may enjoy two heavens.

In ſweeteſt joyes that be,
My deareſt Love, then we
May paſſe our time away
All times by night and day:
What pleaſure is on earth, (I pray)
Or heaven, that we may not enjoy?

Thus have I given a taſte of Loves excellency by way of inſtance in this Art of diſcourſe. But I pray remember, it is but by way of diſcourſe, and then I hope you will pardon what is amiſſe, for you know that men will talke ſomewhat largely to pleaſe their Lovers, and yet ſay they have given but a taſte, when they have done. Now

I, proceed and ſhew further the uſe of this Art of diſcourſe.

By this Order, or Art, we may diſcourſe of any other particular whatſoever, as for example, of the contrary to that which hath been dilated, namely, the miſeries of Loves loſſe, which may even readily be dilated and expreſſed by this Art, in this manner likewiſe; Either by the Number of miſeries, the miſery of each Particular of that Number, with Obſervations in reſpect of Matter, Time, Place, and other occaſions; and each Particular demonſtrated by divers Examples, Reaſons, Arguments, Compariſons, Contrarieties, Similitudes, Effects, Appendances, Circumſtances, or otherwiſe; and ſet forth by apt expreſſions, and particularly applyed, and paſſionateiy enforced and uttered, according to the nature of the Subject.

In this manner alſo we may diſcourſe of any other ſubject upon occaſion, whether of riches, of honour,

of health, of prudence, temperance, fortitude, or of any vertue; or of poverty, disgrace, sickneſſe, of covetouſneſſe, ambition, intemperance, or of any other vice or miſery; yea, or of Religion and divine matters; and in truth there cannot be a better way even of Love diſcourſing, than a religious way, (however ſeldome practiſed, but rather deſpiſed by many of Blades and gallant Dames of the world, as well as of the fooliſh and blockiſh ſort of people, who thinke and eſteeme all things above their vaine and phantaſticke humours, to be folly and madneſſe; But indeed) what better way of Love diſcourſing can be, than a laudable and pious inſinuation into the minde of ſuch as we diſcourſe with (whether Friend or Lover) by heavenly diſcourſes, which alſo may be done by ſome ſuch like Art as hath been dilated; inſomuch, that if both parties be of a divine temper, their hearts may bee filled, poſſeſſed, and united with heavenly and glorious

thoughts

thoughts, joy, and love. But theſe things I know will ſeeme folly, myſticall, ſtrange, and as very riddles to ſuch whoſe meere naturall mindes are not raiſed to the knowledge of ſupernaturall and heavenly things. But ſuch lovers, and friends, whoſe minds are elevated to a ſupernaturall and divine temper, their hearts can be filled with heavenly joy in ſuch diſcourſes, and by the eye of Contemplation they can ſee one another (in reſpect of their heavenly mindes) like Angels, divine creatures, and ſo love one another with an heavenly as well as earthly love. Both which being united, doe binde their hearts together with an indiſſoluble knot, and fill them with ſweet ſtreames and fountaines, both of terreſtriall, and of heavenly joyes, and delights.

Now to proceed, and give a taſte (as I ſaid) how to attaine to be a skilfull Artiſt in this, or the like art of diſcourſe. Which becauſe it may be ſaid in generall, almoſt in as few

words

words as particularly of Love, I ſhall endeavour very briefly to ſhew the ſame in a generall way: which is, Firſt, by often and ſerious meditation to imprint into our mindes, the grounds and heads thereof, As Numbers, Particulars, Obſervations, Arguments, Examples, Compariſons, Contrarieties, Similitudes, Effects, Appendances, Circumſtances, and the like, as perfectly as we doe our A, B, C. whereby we may as readily call to minde thoſe grounds, as wee can letters to ſpell words with, which is as faſt as we can ſpeake. Or as in the Art of Brachigraphy, or ſhort-writing, wee readily know at which end, ſide, or place of the letter to ſet the tittle, daſh, or enſuing letter, whereby we know what Vowell, Dipthong, or Word it ſignifies, even as ſuddenly as we can thinke of any thing; Or as Preachers doe eſpecially take notice, and imprint into their mindes, the heads, diviſions, and grounds of their Sermons.

Secondly,

Secondly, having thus imprinted the grounds in our mindes, we ought to be furniſhed with ſufficient learning and skill concerning the matter of our diſcourſe: (In generall, to bee skilfull in ſuch Arts and Sciences as we ſhall have moſt occaſion to diſcourſe of, whether of Divinity, Phyſicke, Law, Philoſophy, Hiſtory, Poetry, or other; ſo as I might inſtance alſo in this Art concerning the Divine, the Lawyer, the Phyſitian, the Gentleman, and divers others as well as the Lover, in their ſeverall waies of diſcourſing, and alſo concerning divers uſuall occaſions, if my skill would attaine thereunto; but this Treatiſe will not admit thereof,) that ſo by obſervation, reading, or otherwiſe we might be furniſhed with ſufficient learning, matter, examples, and skill to this purpoſe, in ſuch ſort that we may (as ſome ancient and well furniſhed Orators, Lawyers, Phyſitians, and others can in their ſeverall waies) readily diſcourſe (even *Raptim*)

upon

upon any Maxime, Ground, or Rule in their Sciences.

So then, impreſſing the grounds of this Art in our mindes, and furniſhing our ſelves with a ready ability to diſcourſe upon theſe grounds, is the way to attain to this Art of diſcourſe. And although the perfection thereof be very difficult to attaine unto in ſuch a ready manner; yet even the meere obſervation or reading thereof, may lend us ſome light, and in this matter of Love be an occaſion of increaſing the ſame, and of poſſeſſing our ſelves and Lovers with very pleaſing joyes and delights.

Thus much concerning the Art of diſcourſe.

Yet now me thinkes I cannot but imagine that ſome too ſevere *Cato*, churliſh *Timon*, or carping *Momus*, will eſteeme this Love-diſcourſe too light and wanton; for I know there be many in our times ſo Stoicall, and rigid, as they will ſcarce allow lawfull, moderate, convenient, or neceſſary

recreations

recreations, (for this diſcourſe was chiefly written for meere recreation, amidſt more ſerious occaſions, and ſo I deſire it may be read) and that they eſteeme honeſt and harmeleſſe Love-delights, and diſcourſes (though in the way of marriage) Prophaneneſſe.

But ſurely piety and vertue is neither ſo rugged, nor auſtere as ſome men would make the ſame; and although their rigidneſſe make them unkinde, and therein unjuſt to themſelves, yet certainly in thoſe things which are free from impugning the Lawes of God and humanity, we may at convenient times allow our ſelves honeſt ſolaces and recreations, eſpecially in ſuch a neceſſary good, ſo agreeing to the Lawes of God and man, of Nature and neceſſity, of the Preſervation of Mankinde. And we may know that it is good and commendable for ſuch as doe, or intend to live in that honourable and bleſſed ſtate of Marriage, to be poſſeſt with Conjugall love, and ſo good, that ſuch men are

councelled in the ſacred Book of God, to love their wives as their owne ſelves, yea, as Chriſt loved his Church, *Epheſ.* 5. And this Love is not only a remedy againſt a multitude of irkſome troubles, evils, and miſeries, but an occaſion of very many bleſſings, and very much happineſſe indeed (as hath been ſhewed) and therefore conſequently ſuch honeſt harmleſſe Love-diſcourſes, devices, and pleaſures as increaſe ſuch love and happineſſe, are to be eſteemed good and commendable. And I conceive that no well conditioned happy man, none but envious, malitious, malecontented ſpirits, or elſe ignorant, ſtupid, ſottiſh people, who are not capable of the excellency and felicities of ſuch true, heroical love, will hinder, diſlike, or grudge true Lovers of ſuch honeſt, harmleſſe, and commendable Love-delights and pleaſures.

And I am not ſo Cynicall (as one ſaith of himſelfe) but that I thinke a modeſt expreſſion of ſuch amorous,

pleaſing

pleaſing conceits and fancies as are free from obſcenity, and ſute with reaſon and goodneſſe, will yet very well become my yeares, in which not to be in a good and convenient manner ſenſible of Love, were as great an argument of much ſtupidity, and blockiſhneſſe, as an over-ſottiſh and doting affection were of extreame folly. But what need I excuſe my ſelfe in this, when it is well knowne, that many whole Volumes have been written of Love. And that divers famous and worthy Philoſophers, Phyſitians, Hiſtorians, Poets, and others have written as lightly, and more wantonly than I have done of this ſubject; and yet been highly commended for the ſame, and I thinke in divers reſpects they have done much good thereby, encreaſing true love and happineſſe in very many that have read their bookes and writings.

Yea, ſince (as before I ſhewed) that God himſelf is the author of this conjugall, or marriage love, and doth in

the holy Scriptures commend the ſame unto us in a very pleaſing way, as *Prov.* 5. 17, 18. *Eccleſ.* 9. 9. *Mat.* 19. 4, 5, 6. *Marke* 10. 7. *Epheſ.* 5. Chapter, and divers other places; and in all that booke of the Song of ſongs, though in a divine way there are very many ſweet and pleaſant expreſſions of love and the delights thereof, and that in a Song or Poem. If then ſuch pleaſing expreſſions may, and is good to be uſed in ſuch a divine way, certainly it may and is alſo in this humane way of lawfull love, without all exceptions, but only by ſuch as are either malitious, or too ſevere, rigid, over-nice, and therein unwiſe men.

But ſince good things (yea even the beſt things,) may be perverted and abuſed; as Meat to Gluttony, Wine to Ebriety, Riches and honour to the increaſe of all vices, ſo Love to Luſt; I deſire and pray you, Chriſtian Reader, as you will anſwer to God, that you will not ſo abuſe (as to apply and pervert) any of this Love-diſcourſe to

the provoking of unlawfull luſts, but only to good purpoſes, as to the increaſe of lawfull and convenient marriage, and the honeſt, harmleſſe, and laudable joyes, delights, and felicities thereof; And ſo I hope, and doubt not but this diſcourſe will doe ſome good, and be well pleaſing to God and good men.

But yet perchance my Grandſire may ſay, It ſeemes to him that ſuch light, vaine diſcourſes are of little power or perſwaſion to increaſe love and happineſſe; yet if we thinke of the Parties by; and to whom theſe things are ſpoken, that is, Lovers; who are a great deale more vaine, wanton, youthfull, and not of ſuch ſerious and ſollid ſubſtance as my Grandſire is; we ſhall know that ſuch diſcourſes are moſt apt and pleaſing, and much more perſwaſive for this purpoſe to increaſe love and joy, then other more grave and ſollid. And we know that Lovers eſteem every word of one anothers diſcourſe (though perchance but

ſlight

ſlight matter) as if it were ſpoke like an Angel. And yet truly there is (I wiſh my Grandſire may ſee it) a great deale of ſeriouſneſſe mingled in this Love-diſcourſe, and ſuch as concernes the greateſt, choyceſt, and ſweeteſt happineſſe of our lives; inſomuch as indeed ſuch artificiall diſcourſes, ſuch pleaſant convincing perſwaſions and reaſons are moſt juſtly, really, and ſeriouſly ſufficient, even to inchant and inflame a wiſe one, a Saint with true Love and Ioy; and ſurely the wiſeſt and beſt Saint cannot be too loving and joyfull in this bleſſed and honourable way of conjugall, or marriage Love, no, not joyfull and loving enough herein; if you will not beleeve this, See againe, *Prov.* 5. 18. *Ephe.* 5. 25, *&c.* I know you will or muſt beleeve that.

To returne. I know that ſuch diſcourſes will ſo increaſe Love and Ioy in true Lovers, that if there be a reaſonable ſympathy betweene the parties in age, degree, fortunes, coun-

tenance, Conſtitution and good Conditions, and a willing conſent of Parents and Friends at firſt (though afterwards great and ſtrange oppoſition ſhould happen in many reſpects) it would be a marvellous hard matter (if not almoſt impoſſible) to part and diſunite their Love.

If ſuch diſcourſes then be of ſo ſtrong effect and operation, as to joyne hearts in true love, and increaſe it's Joyes, notwithſtanding many croſſes and great oppoſition, much more is it when thoſe are paſt, when both parties and their friends are well pleaſed, when all their thoughts are compoſed of Kindneſſe, Love and Joy. *Medea's* Oyntment, *Helen's* Bowle, *Circes* Cup, *Phedra's* Ring, *Venus* Girdle, or *Gyges* Gloves cannot ſo ſweetly inchant, move and pleaſe the minde, ſo delightfully increaſe Love and Joy, as ſuch diſcourſes will (and with good reaſon may) in Lovers.

SECTION. III.

Remedies and considerations against the losse of Love, against an over-fottish and doting Love, and against the miseries incident to crosse marriages.

BVt now here comes a question. What is to be done if wee should lose our Loves, &c. Indeed many Lovers for want of enjoying their wishes in this kinde, become extreme melancholly and sorrowfull, and some for Remedy betake themselves to ill courses, as Whoring and Tavern-haunting, and sometimes spoyle themselves. This is to leap out of the warme Sunne into the fire. But if we consider rightly, there is little or no cause why wee should grieve for such a losse, but wee may rejoyce notwithstanding. Of this hereafter.

But firſt of ſome Remedies and Conſiderations uſually preſcribed in Authors againſt this malady, the loſſe of Love; As, to withſtand beginnings, to avoyd all occaſions, to goe to ſome other Miſtreſſe, a better, if ſhee may be gained, or if not, yet to know, that of all neceſſary evils (ſuch as men ſay Wives are) any may ſerve for neceſſity, and becauſe they are ſaid to bee evils, 'tis like better to have none at all.

Though we Batchelours perchance may thinke wives fine things, yet ſuch as have tryed will tell us otherwiſe, as that there are many thornes amidſt the Roſes of Marriage, which hinder the pleaſures thereof, and cauſe much ſorrow. That married mens ſhooes wring them and we know not where. That the love of the body is at the higheſt, and will fall when it hath gotten admittance into the hidden and worſt parts thereof, and that ſo it is of the minde: though our Lovers ſhew us their beſt conditions for-

ward, yet when thoſe hidden and worſt parts of the ſoule which they dare not ſhew the world, are detected, 'tis like we ſhall finde them much worſe then wee look't for. How ſoone was *Ahaſuerus* weary of his *Vaſti*, *Marke Anthony* of the daughter of *Cæſar*, *Philip* King of France, of the King of Denmarkes daughter, *Selenchus* King of Syria, of the faire *Stratonices*, and *Nero* of his *Poppea*. And ſo, many in all Ages though they proſecute their Loves before marriage by many and ſtrange promiſes, oathes, and proteſtations of Love, yet after they doe diſtaſte, and perchance (as *Amon* loathed *Thamar*) they even loath their Wives.

We ſee after honey monthes paſt, Marriages often turne to repentance, bitterneſſe, diſlike, contempt. How ſoone doe many women waxe ſtale, fulſome, phlegmaticke, out of faſhion, infirme, diſeaſed, or old, riveld, witherd; or at their beſt, a wiſe man can very plainely and perpicuouſly ſee their greateſt beauty and lovelineſſe

ſo vaine, fading, uncertain and undureable, even as a bubble, dew, ſnow, ſmoake, winde, aire, yea, even as nothing, for a thouſand yeares are even as nothing to eternity. And their beauty paſſeth away with time as ſwift as thought, and ſo after a moment of time in compariſon of eternity, comes to nothing; and in the meane time, a Feavour, ſmall Poxe, loſſe of an eye, or limme, one of many and divers ſeverall diſeaſes, yea, even a little ſcarre, or however Age and Time ſpoyles the choyſeſt beauties. And yet before they are ſpoyled, even at their beſt and greateſt beauty if thou ſaweſt them in foule, ragged, naſty, Beggers apparell, or when they ſcold, brawle, are angry, mad, gape, make ill favoured faces, or (as one ſaith) undreſt, you would very likely be quite out of love with, and perchance loath them. But let us looke to future time, they are creatures of an inferiour nature (as beaſts) who minde only preſent things; A wiſe

mans ſoule is of a future nature, as well as preſent: It can ſee things to come alſo, as if they were preſent. If then you have a wife mans eyes in your ſoule, and can but ſee (yea, if you will but imagine or ſuppoſe that you ſee) the faireſt, lovelieſt, and choiſeſt beauties as they ſhall be, when they are ſick, olde, withered, dead, rotten in their graves, the ſame will appeare ſo ugly, gaſtly, terrible, dreadfull, as you will be ſo far out of love, as rather to loath and ſhun them. Yea, if thou couldſt but ſee what they are now already, that is, but earth, a meere excrement which thou ſo admireſt, thy ſoule would be at reſt. Imagine her skin from her face, or other parts of her body. There is nothing within but filthy Phlegme, Choller, Melancholy, Blood, Gall, Spittle, Snevill, Snot, and other ſtinking, putrid, excrementall, loathſome ſtuffe. If you thinke I ſpeake unſeemly; in this caſe it is a good deed and neceſſary, for it is a remedy againſt Love. I hope

(young

(young man) you are now wiſer than to grieve and pine away for Love.

Now come we to view the minde of women, and ſee whether wee can finde remedy enough in conſideration of their common ill conditions, to make even a pining Lover out of love with them. They are many of them commonly noted to be proud, idle, ſluts, ſcolds, jealous, ſcornfull, arrogant, and ſo imperious not to be indured; light, peeviſh, froward, ſad, lumpiſh, prodigall, diſcontented, & of divers other ill conditions. Yet I muſt confeſſe I take this upon truſt, upon other mens words, I write only what I reade, and heare them ſay of women; for my owne part I muſt confeſſe, for ought I can ſee or finde, women are as good, and in ſome reſpects better than men, as modeſt, loving, kinde, frugall, temperate, conſtant, and the like vertues. But I am but one man, and one or a few ſwallows makes no Summer, as the Proverbe goes; Other men have ſaid, and it ſeemes

found

found otherwiſe. King *Solomon* it ſeemes could not finde one good woman among a thouſand, *Eccleſ.* 7. 28. And he makes it a queſtion; Who can finde a vertuous woman, *Prov.* 31, 10. A good woman is a rare thing on the earth, hardly to be found, it ſeemes, as Rubies, &c. *ver.* 10. and ſo perchance are good husbands too, for I will confeſſe now I am in the humour, whether it be true or falſe, that for ought I know, men are as bad, or worſe then women. So that what can we expect among married people, but (what we often may ſee) brawling, vexing, grieving, and diſcontentedneſſe. It is a kinde of Purgatory to tye a mans ſelf to the vaine humours, inconſtancy, peeviſhneſſe, jealouſie, malice, frowardneſſe, lumpiſhneſſe, rage, brawling, ſcolding, craving, evill deſires, obſtinacy, and bad conditions of a woman. The wiſe man ſaith, It is better to dwell in the corner of a houſe top, or in the wilderneſſe, than with a brawling, contenti-

ous

ous, angry woman, *Prov.* 21. 9. 19. He had rather dwell with a Lion, and a Dragon, than keep houſe with an evill woman, *Eccluſ.* 25. 16. Shee cauſeth her husband to ſigh bitterly, *ver.* 18. She abateth the courage, maketh a heavy countenance, a wounded heart, weake hands, and feeble knees, *ver.* 23. She is more bitter than death, *Prov.* 7. 26.

And it is obſervable that many men are commonly more ſullen, dull, ſad, and penſive after marriage than they were before. Wee ſee married men ſeldome goe without care, ſorrow, and heavineſſe, as if they were in feare, or diſcontented, and many of them after marriage looke like the pourtraicture of misfortune. And yet theſe men before they were married thought a wife a fine thing, and imagined a Paradiſe in gaining her. But when a man hath got a wife, it is very like he findes but Copper inſtead of Gold, a Snake inſtead of Fiſh, or if a Fiſh, an Eele by the taile; a wanton

Venus, a luſtfull *Meſſalina*, a whoriſh *Thais*, or a ſcolding *Zantippe*, a brawling *Iuno*, or elſe *Pigmalions* Image, a very Picture, a ſilken-feathered gooſe, a faire Coxecomb, a very bable, one that muſt be humoured in every toy, and trifle, or elſe it will poute and brawle. So that by ſuch a marriage, he gets Nettles inſtead of Roſes, a chiding as bad as halfe a hanging every day, alſo Curtaine (and perchance Curtezan) Sermons, Juniper, and bowlſter Lectures every night. And ſo inſtead of a hoped Paradiſe, hee findes a reall Purgatory. He hath loſt his liberty, and is in as bad a caſe as a Bird in a Limebuſh, or a Mouſe in a Trap.

Many men have been undone, and ruined by their wives. A great many ſad examples may be produced of the evils that have happened to men by women, but this would be too long to recite, and there is matter enough beſides for this purpoſe to remedy pineing Love. Wee may reade in divers

Philoſophers, and other Authors of many wiſe, witty, and merry ſpeeches, opinions, and ſtories againſt marriage. Since they are commonly known, I ſhall inſtance, and give a taſte but in ſome few of them. One ſaith, that ſince women were made of the rib of a man, which is a crooked thing, they have ever been of very crooked conditions. That they brooke their name Woman, a woe to man. That God made them for a help to man, and they help indeed to waſte his goods, to increaſe his trouble, care, ſorrow, &c. Another ſaith, that during the time of ones mariage there are but two good daies, namely, the marriage day, and the day of the wives death. A third, that he who wants trouble, ſhould get to be a Maſter of a Ship, or marry a wife. Another, that evill yeares, and wives never faile. Another, that if a man would ſee a perfect and well agreeing marriage, the husband muſt be deafe, and the wife blinde, that hee may not heare his wives brawling, nor

nor ſhe ſee her husbands faults. Again, of him that ſaid, before forty yeare old it was too ſoone to marry, and after too late. And another, that women have but two faults, that is, commonly to ſay ill, and doe ill. They tell us alſo of an old Proverb, That a good Wife, a good Mule, and a good Goat are three naughty beaſts. And of him that ſaid, all the time he was unmarried, which was thirty yeares, ſeemed to him but as thirty daies, but the ſixe yeares ſince he was married, ſeemed to him ſixe hundred yeares, they were ſo tedious. Of him alſo, who when his friend wiſhed him not to marry his ſon ſo young, but to ſtay till he were wiſe, anſwered, not ſo, for if he once grow wiſe he will never marry. And of another that next day after his wedding to a fine, young, rich wife, being rebuked by his friends for being ſo ſad and melancholy, ſhewed them his foote, ſaying, you ſee this fine new Shooe, but you know not where it wrings me. They forget not alſo to

tell

tell of *Iobs* wife, that notwithſtanding he had ſo many afflictions, yet that he had one worſe plague than all the reſt, he had a wife, and that the devill left her to vexe him, and to tempt him to offend God. They tell us alſo of him, who ſeeing his wife fall into a ſwift running River, ſought her up the ſtreame, ſaying, ſhe alwaies uſed to goe againſt the ſtreame of reaſon and goodneſſe. And they tell of him alſo, who being with his wife at Sea, in a ſtorme, when the Maſter of the Ship willed that all ponderous troubleſome things ſhould be throwne over-board, he tooke his wife, and threw her over into the Sea. And of a man whoſe neighbours wife having hanged her ſelfe in a Fig tree, he wiſhed, Oh that he had a tree in his Garden would beare ſuch fruit. And of another, whoſe wife being lately dead, one of her friends chanced to ſay to him that ſhe hoped his wife was in heaven; Is ſhe ſo (ſaid her husband) then I hope I ſhall never come there, for I would

would be very loath to be troubled with her againe. Theſe things, I ſuppoſe, they tell us Comically, and in Jeſt, and ſo I hope you are wiſe enough to reade them.

But in good earneſt againe, Marriage is ſaid to be a Rocke, on which many men caſt themſelves away, alſo a Yoke, and a bondage, a multitude of hinderances, charges, cares, croſſes, and annoiances are incident to married people. What wiſe man would marry?

Some men are Cornuted, and father Children which are none of their owne. To many men their children prove undutifull, diſobedient, arrogant, prodigall, and become bitter Croſſes to their Parents; as *Ham* to *Noah*, *Abſolon* to *David*, *Hophni*, and *Phineas* to old *Eli*. Of moderne Examples to this purpoſe, there are innumerable. If I ſhould reckon up all the troubles, vexations, cares, charges, hinderances, and miſeries belonging to marriage, I ſhould be very much

too

too long and tedious.

Beſides, I might (for this purpoſe) tell how happily Batchelours live without wives; how freely, ſecurely, merrily, pleaſantly, and without controule.

There are yet further more generous, and ſublime remedies, conſiderations, and conſolations to eaſe and cheare the ſoule of a diſcontented and pining Lover. As to conſider that S. *Paul*, and very many wiſe men, learned Divines, Philoſophers, and others, prefer a ſingle life before marriage, I hope you will beleeve them. And alſo that marriage corrupts many great and good ſpirits, hinders many good and worthy actions and enterpriſes.

I have married a wife (ſaith one) and therefore I cannot come. *Luke* 14. 20.

Alſo to conſider that it is fitteſt for ſuch to marry who are of lower minds, ſuch as have the moſt groſſe ſpirits, more of earth than heaven in them; tye ſuch men to women, to the fleſh,

to mundane troubles, cares, distractions, &c. Let the other be free and happy.

Also to contemne, and even scoffe at *Cupid* and all his wooden darts, like that young man, who could merrily sing

Sir, Cupid is blinde I say,
Though some have thought he seeth;
And though he hit my heart one day,
A T— in Cupids teeth.

So to endeavour to be Cupids Masters, to use him as we list; and if we chance to play with him a little sometimes for recreation (as wise men doe with a foole, or Ladies with a little dog) yet let us also scoffe at, contemn, and despise him when we please and see good occasion.

But now concerning that which is the best and most glorious remedy and consolation, not onely against pining Love, but against all other mundane desires, wants, losses, and crosses; which is to endeavour so to be possessed and inflamed with divine love of God

and

and heavenly joy in him, and ſo to truſt in his never fayling providence, as to be moſt ſweetly contented and pleaſed at heavens will and pleaſure, to rejoice even in loſſes and croſſes, and thinke them divine love-tokens, as certainely they are to them who love him, *Rom.* 8.28. He that loves God better than himſelfe, cannot but be ſweetly pleaſed with his will in all things. So let us endeavour to love him above our ſelves, and ſo to be pleaſed with his pleaſure, as to ſay, yea, Vow to God & men to this purpoſe (if there be occaſion) as I doe now, That ſince 'tis Gods will, I wiſh no other happineſſe then what I doe enjoy, but all things to be as they are ſince he thinks good. Me thinks I neither dare nor can wiſh greater happineſſe then to know that God (whom I would love infinitely above my ſelfe) is infinitely happy. Let us then endeavour to be of ſuch an heavenly temper, ſo enlightened with divine Love and Joyes, as to have little or no roome left in our

ſoules

ſoules for carnall, groſſer love and joyes, while we are elevated in heavenly thoughts and contemplations; for certainly thoſe ſpirits, which are truly raiſed to the knowledge of divine things, and doe well know the Art of heavenly contemplations, are elevated above all the love and pleaſures of the earth, inaſmuch as eternall heavenly felicities, are above humane, temporary, earthly vanities, and not finding any thing on earth worthy of their love and deſires, they doe note and ſet out their deſires, their pleaſures, and felicities in heaven: So as they doe in part beforehand taſte of the ſweetneſſe of thoſe delights, which they pretend to receive at the end of their life, which makes them very graciouſly to ſet under their feet all the Love and pleaſures of the earth, while their ſoules are in ſuch contemplations, directing their aimes to heaven. And while they are in theſe divine extaſies, their ſpirits are ſo ſtrong, as they doe overcome their carnall deſires, ſo hea-

venly, as they doe then eſteeme the greateſt pleaſures of the body (as this of carnall Love) but as dung and droſſe in compariſon of the heavenly Love and pleaſures which they enjoy in their ſoules. And in ſuch contemplations and compariſon, they rejoyce more in contemning this earthly love and pleaſures, then in enjoying the ſame. What need wee care for farthings, who may have gold enough? for earthly, that may have heavenly happineſſe?

But as Saint *Paul* ſignifies, Marriage hinders this divine Love and heavenly pleaſures. He that is married (ſaith he) careth for the things of the world, how he may pleaſe his wife. But he that is unmarried careth for the things that belong to the Lord, &c. 1 *Cor.* 7. 32. &c. One doubted not to ſay, that if men could live without deſiring women and other ſuperfluous things of the world, they would be viſited and very familiarly accompanied with Angels. And certainely, there

there bee many married men in the world, if they did but truly know the excellency of such a contemplative heavenly life, and did seriously consider how freely and joyfully Batchelors may live, they would even runne through fire and water to be so happy.

But now lest married men should be too much displeased, with what I have written, Let me tell them, I write this chiefly to comfort, ease and cheere the hearts of discontented, melancholy, pining, languishing Lovers: And herein I thinke I have endeavoured to doe a very good deed, and to shew very good causes and reason enough to cheere, comfort, and rejoice the most sad, drooping, languishing, and discontented Lover, if he be not gone out of his senses or without reason. And let those displeased married men (if any be so) know or thinke, that when we speake against Marriage, wee meane onely of unfit and evill marriages: Such as that of *Spangius* and *Philtra*. They would quarrell, sweare, curse,

curſe, fight, &c. Let ſuch be alwayes ſcoft at, and remaine miſerable, till they mend their manners.

And leaſt Batchelours ſhould bee too averſe from Marriage, and ſuch as loſe their firſt Love ſhould forbeare a ſecond choyce, which alwayes drowns the love of the former in oblivion, and is one of the beſt Remedies againſt Loves loſſe, for heere they finde it againe in another; Let us ſtill ſay (as Saint *Paul* ſaith) That marriage is honourable in all men, and that it is good to marry, though better to live ſingle. And that a Conſonant, equall, and fit marriage when both parties bee loving, kinde, wiſe, conſtant, and of good conditions, is even a Terreſtriall Paradiſe, and from thence as hath been dilated, proceedeth a marvellous deale of happy bleſſed effects.

But me thinkes I cannot yet leave this ſubject of the vanity, frailty, folly, and miſeries of Love, (I meane now only of an overſottiſh & doting Love) it is ſo neceſſary. For ſeeing the ex-

cellency of lawful Love, and the many ſweet and bleſſed effects ſpringing from thence, it is great reaſon to take heed, that we doe not (as many men in the world have done) plunge our ſelves beyond the Boundmarkes of Reaſon and Diſcretion, into an over-fottiſh and doting affection.

Oh, how ſtrange, and what pitty it is to thinke, how many, otherwiſe moſt famous, wiſe, and beſt of men, have beene ſo bewitched and beſotted with this over-doting Love, (though but for a time, and after repented) in ſo much as they have committed ſome Crimes, and many groſſe dotages for Love, as we may read of *Iacob*, *Ruben*, *Iudah*, *Sampſon*, *David*, and *Solomon* (to omit the more unworthy ones) in the ſacred Scriptures. To reade and conſider alſo of *Ceſar*, *Hanniball*, *Theſeus*, *Achilles*, *Pompey*, *Marke Anthony*, *Troylus*, *Hercules*, and many other famous, great and noble ſpirits, alſo of *Socrates* himſelfe, and many of the wiſeſt Philoſophers, and many

Worthies in all Ages; What mad, fooliſh, and ſtrange prankes, practiſes, and dotages, they have acted for Love? Alſo to heare the Poets tell of men that degenerate into Dogs, Hogs, Aſſes, Bruites, for Love; as *Lycaon* into a Wolfe; *Caliſta*, a Beare, *Elpenor* and *Grillus* into Swine by *Circe*, *Apulæus* into an Aſſe, yea, *Iupiter* himſelfe for *Europa*, *Læda*, and others into a Bull, a Swan, a golden Showre, a Satyr, a Shepheard, for Love; expreſſing by their Morals, how men by their fooliſh over-fond Love and Luſts make Beaſts and Bruits of themſelves.

How can we but ſtrangely wonder to conſider that ſo many thouſand men created after Gods owne Image, Enobled with ſuch an excellent ſoule, ſhould be ſo beſotted with this over-fond and doting Love, as that they doe even ſtrive by all meanes more to pleaſe their Lovers then God himſelfe, and all the world beſides; and ſo neglect the love of that infinitely to be beloved, and Glorious, Amiable,

and

and loving God, for the love of ſo fraile and vaine a creature. Yea, and even to worſhip and Idolatrize to her. So as they deſire, thinke of, dream of, delight in nothing more, & almoſt nothing elſe but her, though millions of choyſeſt delights, and felicities both earthly and heavenly preſent themſelves to their enjoyment if they had wit and grace enough to enjoy the ſame. Yet they very fooliſhly neglect all theſe, and place all their felicity in this weake, fraile, vaine creature.

She muſt be as they ſay, their Miſtreſſe forſooth, their life, their ſoule, their Angell, their Paradiſe, their Goddeſſe (indeed rather their Idoll) their every thing. Their mouthes, hearts, eyes, eares, thoughts are never well but when they are full of her. As he that is bit with a mad Dog, thinkes all he ſees is Dogs, ſo this fooliſh, fond, mad Lover, thinkes, ſayes, and wiſhes, to heare and ſee almoſt nothing elſe but her; and without her

he is even all amort, and as melancholy as a Cat. They are even as mad of love as if they had eaten Hemlockes, and wanted Helebore, and in this madneſſe ſo blinded they are, and deluded, as to thinke their Miſtreſſes the moſt beautifull, lovely, ſweet, amiable, neat, fine, witty, wiſe, and the onely Paragon of their Sexe, when in the eyes of others that are not ſo mad, blinde, and deluded, there is no ſuch matter, but rather they ſee them perhaps very homely, however vaine, fraile, and perchance unworthy things. And yet theſe brainſicke, Inamoratoes, will ſay and thinke forſooth that they are ſweeter than all the ſeverall or compounded flowers, and perfumes; fairer and brighter than Lillies, Ivory, Glaſſe, Silver, Gold, Pearles, Stars, Moone, Sunne, Angels, yea, even as heaven it ſelfe. All theſe are but thought on, and brought to expreſſe and delineate her. All former, and all other beauties that ever the world could or now can

ſhew, all the Nymphes, Graces, and Goddeſſes muſt ſtand behinde, hold the Candle to, and waite upon her beauties, worth, &c.

Alſo to thinke how ſervile and ſlaviſh they are to their Miſtreſſes, even as if they were their drudges, lackeyes, bondmen, they will refuſe no labour, no toile, ſaying, they will goe as farre as Jericho, and grand-Caire, or to the worlds end for their ſakes, undertake as great adventures, as all the Knights Errants, ſuffer all perils, fight with all oppoſites, doe wonders for her ſake; Yea, and as *Dido* for *Æneas* *Piramus* with *Thisbe*, that they will even die for their ſakes. And alſo to conſider how they plunge themſelves into a multitude of biting cares, feares, ſuſpitions, perturbations, diſcontents, jealouſies, and ſorrows; how they pine, languiſh, looke pale, leane, and how they doe even neglect and ſpoile themſelves. Yea, how that many have run into fowle errors, flatteries, crimes, immodeſt prankes, impudent

cy, ſlanders, detractions, treacheries, enmities, hatred, malice, envy, cruelty, bloodſhed, murders, and madneſſe for love.

And here perchance I alſo may bee taxed of folly, for writing this Love-diſcourſe. Well, ſince I am in a humour, and in a Section to write of the folly and vanity of Love, I would (if I thought it would doe any good) confeſſe it. I know ſome very wiſe men indeed have confeſſed it to be a folly to love, and to write thereof, &c. As one of the moſt famous of them ſaith in one of his Poems,

D. I. Donne

I am two fooles I know,
For loving, and for ſaying ſo,
In whining Poetry;
But wheres that wiſe man
that would not be I,
If ſhe would not deny, &c.

And perchance *Momus* will ſay that I am a third foole alſo that is in Print, and here *Momus* ſhewes his diſcretion, chuſing to be perchance a Cobler, or a foole in Love, rather privately, than

What doe you thinke that Ile be ſo diſgracd
Quoth *Momus*, as to go beyond my Laſt;
No, no, ſaid he, It is not my intent
To ſhew my ſelfe to be a foole in Print.

He is perhaps ſo ſottiſh, or braine-ſick, as not to be capable of ſuch an heroicall, quickning, and delightfull temper as true love; yet it is like he can be fooliſhly fond, talke baudily, and doe worſe then he talkes; but leaving *Momus* againe to his carping, fretting, pining, folly, I returne and proceed. The truth is, that lawfull true love is good and commendable, and it is only an over-fond, unfit, or undue Love that I write againſt in this Section. We may plainly ſee the difference if we be wiſe; for from the one proceedeth (as hath been ſaid) a multitude of good, bleſſed, pleaſant and happy effects, and from the other (as hath alſo been ſhewed) commeth a multitude of evils, ſorrows, ſtrange dotages, and miſeries. Inſomuch as me thinkes I could willingly againe

write of the vanity and folly of this over-ſottiſh and fond love, though I have been ſo long already. It is a vehement paſſion and perturbation of the minde, a monſter of nature, a deſtroyer of wit and art. It often bereaves men of manlineſſe of ſpirit, and of divine Graces; and makes them ſometimes to fall in love even with painted vanities, meere outſide creatures, things empty of goodneſſe, and compoſed of pride, folly, and wickedneſſe.

If we love ſuch as have no other beauties but their bodies, what do we but love as irrationall creatures doe; Reaſon tels us we love that which the ſcratch of a pin may deface, that which ſome Phyſitians ſay, is ſubject to above three hundred common diſeaſes; that which a ſhort time ſpoiles and disfigures. That which is all loathſome within, and that which ſhall be hereafter nothing but putrified and rotten corruption. Where is now the faire *Helena*, *Cleopatra*, *Are-*

thusa, Hero, Lucretia, Irene, Lais, Cressida, Laurea, Corinna, Roxane, Panthea, Leucippe, Ariadne, Polyxena, Lesbia, Rosamond, and the rest of those admired pieces whom the world hath seemed to adore, where is now their beauty and glory? They are dead, become a sinke of corruption, and so gastly as you would be afraid to looke upon them. Thinke now you proud dames, what Mettle you are made of, and let it give a checke to your Pride.

Flatter not your selves before your glasse, you mistresses, and madames of the world, I meane you, who are empty and void of grace, and full of pride and wickednesse, you that take a pride to subject and charme divers spirits, and to bereave them of reason and grace; you that study each day new lessons of vanity, pride, and niceneſſe, to wound hearts whereby you undoe soules: Your body is just of the same temper with the shadow which you see in your glasse, you are even as nothing. Or if you will that I say you are something,

thing, you are a meere dunghill covered with ſnow, a ſinke of infection environed with flowers, a rich coffer full of lothſomneſſe; you are the frayleſt and moſt changeable things in the world; I dare hardly eye you any longer, for feare while I looke upon you, you vaniſh from my eyes, ſince you are ready to change, and to dye every houre.

Me thinkes I could even laugh at your vanities, and mocke at thoſe that admire you ſo fondly. I could willingly turne backe, and teare thoſe former Love diſcourſes out of my booke, in contempt of your frailties and vanities, were it not for their ſakes, who are indeed true-lovers. But for ſuch lovers ſakes truly, who are not poſſeſt with this over-fond and doting affection on the one ſide. Nor with a ſtupid, blockiſh, or peeviſh Love on the other ſide, ſuch who are indeed vertuous, diſcreet, modeſt, loving, conſtant, of ſweet and gracious conditions: I could wiſh that I were capable to invent ſuch

ſweet and pleaſant Love-ſtraines, as might continually fill their hearts with as much joy and delight in each others, as can be thought of. Let us then endeavour to be ſuch True-Lovers, and to all ſuch as to our ſelves, let us wiſh all happineſſe.

But once more you doting and over-fond Lovers, harke yee; you that by reaſon of your unuſuall feares, ſorrowes, ſuſpition, anxiety, dotage, neglect, melancholy, ſighes, much wakening, leane body, pale cheekes, hollow eyes, looke as if you were planet-ſtrucke: I pray thinke ſeriouſly againe, what a fraile peece of earth, vanity, and corruption 'tis that you ſo fooliſhly dote upon, and 'twill make you wiſer, and may ſet your heart and ſoule at quiet, in peace.

But now for ſome remedies and conſiderations againſt diſcontents after marriage. Such men therefore who miſtake themſelves (as many do) thinking they take an Angel by the hand at their marriage day in the Church,

Church, but after finde they have a Scorpion in their houſe, and in their beds; (for King *Solomon* ſaith, an evill woman is like a Scorpion) So if they ſhould finde and marry ſome ſcolding, brawling, ill conditioned woman, yet let them be contented; Let them be as wiſe as they may; and conſider womens weakneſſes and infirmities; that if perhaps men had their bodies, they would be as fraile and as paſſionate as women. And if women were freed from the frailty of their Sexe, they would be as manly, and excellent as men. And though women have divers naturall infirmities both of body and minde, yet a wiſe man will love his wife not a jot the worſe, becauſe he knowes the ſame are naturall.

But few women are Angels, and he that would have a wife without paſſions, muſt marry when the ſigne is not in heaven. And for this ſcolding malady, this is eſteemed a good remedy; To be ſilent and not regard her, or rather to ſmile and laugh at her. Alſo

let them with wise Socrates, learne the exercises of patience, wisdome, and many other vertues from their wives maligne conditions.

But let men see if the fault be not in themselves. The reason why many women are so bad, is because they have ill husbands. Some men, as if their wives (like Wallnut trees, and Stockfish) were the better for beating, will very unmanly and uncivilly misuse them, and that perchance when themselves by reason of their ill courses are justly in all the blame. And it is strange to thinke how many crosses, and distempers in marriage many men doe make more than they finde. They are of such crosse and untoward conditions, that if they can finde none, yet they will make holes in one anothers coates, and pick faults even out of matters of nothing, and make little faults great by their foolish aggravations, to both their griefe and vexation, so living together as two snarling dogs in a paire of couples. And by

their

their lewd, luxurious, fooliſh, churliſh, brawling, indiſcreet, unconſcionable carriage to one another, they enjoy no content, but rather grieſe in their marriages; ſo making that an earthly hell, which if they were both wiſe and good, might be a terreſtriall Paradiſe. The beſt remedy then for this, is to mend their ill manners, and to endeavour to make one another as good as they can. Happy are they whoſe wives are an occaſion of their being good. And ſometimes a good man may chance to make a good wife of an ill one.

It is alſo fit that men ſhould uſe their wives well, and maintaine them in good faſhion, according to their meanes; and to let them have ſuch reaſonable, and convenient liberty and Authority, as is fit a Wife (who is a mans ſecond ſelfe) ſhould have and enjoy. For want of this, many women being too ſtraitly kept under, unkindly and churliſhly uſed, are even forced to flye out beyond Reaſon to become

become froward, contentious, jealous, discontented; and some to turne Queanes even by compulsion.

Too much liberty and authority on the other side is not fit to bee allow'd them, especially to such kinde of Women as love not their owne houses, but by reason of too much gadding abroad learne more tricks then bee good; who are then onely contented and pleasant; and at home nothing but brawle, and be commonly sullen, froward, peevish, discontented, and of idle lewd conditions.

Let therefore both men and women endeavour to avoyde all occasions of strife and discontent as much as they may; and such as cannot be avoyded, either to dissemble or contemne, and to make the best use thereof. And in all respects to endeavour to live lovingly familiarly and pleasantly in such sort as becomes them.

Saint *Paul* giveth us excellent directions! So ought men to love their Wives (saith he) as their owne bodies

dies, for no man ever yet hated his owne fleſh, but nouriſheth and cheriſheth it, even as the Lord his Church, *Epheſ.* 5.25. And againe, ye men, love your Wives, and be not bitter unto them, *Col.* 3.19. And to women hee ſaith, Wives ſubmit your ſelves unto your Husbands, as unto the Lord, for the Husband is head of the Wife, even as Chriſt is head of the Church, *Epheſ.* 5.22.

S. *Peter* alſo giveth directions to this purpoſe in his firſt Epiſtle and third Chapter. I will write the ſame at large for they are moſt excellent. He begins with Wives, and is longeſt about them, they having as it ſeemes moſt need of Inſtruction. Ye Wives (ſaith he) bee in ſubjection to your owne Husbands, that if any obey not the Word, they alſo may without the Word, be wonne by the converſation of their Wives, while they behold their chaſt converſation coupled with fear, whoſe adorning let it be the ornament of a meeke and quiet ſpirit, which

which is in the sight of God, of great price; for after this manner in the old time the holy women also who trusted in God, adorned themselves, being in subjection to their owne husbands, even as *Sara* obeyed *Abraham*, calling him Lord, whose daughters ye are as long as ye doe well, &c. Likewise ye husbands (saith he) dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessell, and as being heires together of the grace of life, that your prayers may not be hindered. Finally, be ye of one minde, having compassion one of another, be pittifull, be courteous, not rendering evil for evill, or railing for railing, but in contrariwise blessing, knowing that ye are thereunto called, that ye may inherite a blessing. Thus much S. *Peter* in his first Epistle, Chap. 3. ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

So then, let men and their wives in all respects endeavour to live together as they ought, according to such

divine

divine directions. Let them alwaies be familiar, kinde, pleasant, and as loving as may be, and mutually enjoy together all the blessings and benefits belonging to this lawfull conjugall, or marriage love and society.

And especially let them be pious and religious; Then though their beauty and bodies should decay and become infirme, yet their very soules may be in love with one another, which is far more excellent than bodily love. So while they view one another as divine and celestiall creatures, as the beloved of God himselfe, their loves may still kindle and increase, untill both they and it ascend to that glorious Paradise of God, where love (all divine and heavenly) flames beyond imagination, and endures beyond time, for ever.

SECT.

Section. IV.

Of unlawfull Lusts, the extent thereof in this Age. The miseries and remedies thereof, with a briefe perswasion to marriage.

While we view the excellency of lawfull and true love, let us also beware of unlawfull and raging lusts. There is well nigh as much difference (as one saith) betweene true love, and unlawfull lusts, as between heaven and hell, for lawfull marriage, or conjugall love is honourable, blessed, and ordained of God. A remedy against these unlawfull lusts. And from this love springeth (as hath been declared) a million of blessed and joyfull effects. But all unlawfull lusts and the effects thereof, as fornications, adulteries, incests, and the like, are cursed,

and

and often forbidden, and threatned againſt in Gods ſacred Word, as all men acquainted therewith doe well know, and from thence proceedeth a multitude of evill and miſerable effects.

And yet in this age, how ſtrangely doe theſe evils extend themſelves; ſo as it ſeemes it is now as it was in the Prophet *Ieremies* time; The land is full of adulterers. *Ier.* 23. 10. It is ſtrange to thinke how many men range after many ſeverall women. They run abroad as beaſts run to rutt, after every Gill and Queane they can meet with, though perchance their owne wives be far more comely, amiable, and chaſt; yet will they like ſome goatiſh *Proculus*, or luſtfull *Clodius*, take all they can get, and never be contented, unleſſe like a common Bull or Boare, they may run and range where they liſt, and would if they could, have more ſeverals than ever *Solomon* or *Ahaſuerus* had, or as many as the Turkes, Muſcovits, Zeriffes, and

and Persians have at this day. And although perchance they often loath their owne actions, yet in a while againe they are of another minde, and Stallion-like will againe runne after their Gils and Truls; and so though perhaps they may be sometimes satiated, yet not satisfied: *Etna* and *Vesuvius* will be as soone quenched with Oyle, as their raging lust satisfied. They will never bee contented with that One whom they ought to love truly, and enjoy only; but so inconstant and incontinent they are, that within a few Moones after marriage they thinke themselves cloyed, glutted, grow wifesick, and perchance preferre some ill favoured, ill conditioned, common quean before a good wife. She that before marriage was wooed by many monstrous solicitations, oathes, promises, and protestations of love, is now undeservedly distasted, and perchance loathed, (as *Ammon* loathed *Thamar*) or forsaken and disrespected, (as *Demophoon* dealt with

Phillis)

Phillis) and ſome idle ſtinking whore reſpected before her, and this perhaps for little or no cauſe or reaſon, but only becauſe it is the nature and nurture of ſuch beaſts ſo to doe; although they be better in their owne paſtures, yet they will breake over all fences of credit, civility, conſcience, and Chriſtianity for new and other paſtures, and although the ſame prove to them as Rot-graſſe to ſheep, bring them to diſeaſes, undoing, ſhame, and miſery.

But eſpecially among idle, young, Taverne, Taphouſe, Tipling companions, their principall diſcourſe tends to the increaſe of theſe unlawfull luſts, as of women and their appurtenances, of Cuckolds and Cuckoldmakers, what men weare hornes, what women britches, and what willing ones there be in the Towne or Pariſh, how ſuch pieces are to be handled, and many ribaldry obſcene diſcourſes, ſongs, tales and jeſts. Of ſuch things is their chief mirth, and their wit is never ſo prompt as here, eſpecially among young

young men who usually at their pot-meetings, pervert all occasions of talk into baudery, and out of all other discourses, they commonly fall into this, and are most taken with it; and this sets the young gamester on edge, and if he once get the trick on it, he is very unlike to leave it, untill the poxe, shame, or some other mischiefe take him. And in these Taverne and Taphouse meetings among such companions, to the intent that wives may bee out of request among them, and perhaps for other base ends, they endeavour to possesse one another, that change and variety is good: (though indeed it carries away the minde from all goodnesse and true love, and so divides and cloies it, that it hinders all true and most delightfull pleasures in love, and is often an occasion of shame and of divers diseases, alwaies of sadnesse, repentance, or greater mischiefs; but these things are not talked of, or perhaps scoft at, till by wofull experience they finde and feele them.) But

these

theſe inducements to unlawfull luſts, and whoring, they think are no faults, but fine devices and mirth, while they ſpeake but over the fields, and under the Roſe, as by the names of trickes of youth, playing with Miſtreſſes, grafting of hornes, Cuckoldmaking, and the like fine words which they often uſe and leave out, adultery, whoring, knaving, and ſuch words, as being too plaine, too groſſe, and ſpoiling all the mirth; though yet there be ſome impudent, brazen-faced, diſſolute knaves, that over their pots, and among their Companions will even bragge of, and glory in their Whoring and wickedneſſe.

Let us now briefly view the miſeries of ſuch unlawfull Luſts and Whoring: The ſame often cauſeth to the bodies of many men loathſome diſeaſes, as Pox, Gout, Sciatica, Convulſions, Aches, and divers others. It uſually cauſeth dulneſſe and weakneſſe, Whoredome takes away the heart, *Hoſ.* 4. 11. and often ſhortens

Clorus *having done* Florea's *work, he said,*
I make no question Sir but you are paid;
And he was paid indeed; but to his cost;
Paid with a Pox he was: this life he left.

By reason of this unlawfull Lusting, Whoring and Knaving, many men consume their estates; in Feasts, Banquets, Revelling, Pride, and Gifts, thinking therby to seeme magnificent and please their Minions, who when they have emptied their Purses, and (as the Divell serves Witches) suckt away their best blood, they leave them to poverty, want, shame and misery.

These Lusts and Whoring, have also (in all Ages) beene occasion of much jealousies, strife, dissention, disturbance, and subversion of multitudes of persons, families, townes, and kingdoms. The same hath bin the ruine of strong men, as *Sampson* of wise men, as *Solomon*, of Priests, as *Helies* sonnes, of Elders, as in the story of *Susanna*. Histories are very full of Examples in this kinde, as of *Caracalla* the Empe-

rour, *Childericke* the firſt of that name King of France, *Tenudezildus* King of Spaine, *Redoaldus* King of Lombardy, *Mulleaſſes* King of *Thunis*, *Abuſahid* King of Feſſe, and his ſixe ſonnes, of *Tarquin*, *Antonius*, *Cleopatra*, *Appius Claudius*, *Alexander Medices*, Duke of Florence, *Galleatius*, Duke of Millaine, *Peter Lewis* Duke of Placentia, *Ione* Queen of Naples, and others innumerable. The ſame was an occaſion of the deſtruction of the old World, of Sodome & Gomorrah, of the Sychemites, of Troy, of Perſepolis, of Spain in the Raign of King *Rodericke*, and of many other Townes and Countries.

From this root of unlawfull Luſts ſpringeth alſo to the ſoule of man a multitude of Evils and Miſeries, ſuch as commonly attend fornications, Adulteries, Inceſts, Rapes, and the like; From hence commeth Cares, Feares, Iealouſies, Perplexities, Enmities, Contention, hatred, heartburnings, Paines, Sadneſſe, Dulneſſe; and ſometimes fiery dotage, madneſſe, breach of

of Vowes, Treacheries, Duels and murders are hereby occasioned. Shame and Repentance is certainely the end thereof, or worse, Despaire and everlasting misery without Reconciliation to God through Christ our Saviour.

Thus it appeares, though these unlawfull Lusts may seeme to promise much, as the Harlot did to the young Man, to take their fill of Love, *Prov.* 7. 18. Yet this filling proves but emptinesse, or rather fils the heart full of Evill, Sorrow, and misery. The same brings forth but a Wind-egge, a Moone Calfe, some imperfect *Embrio*, or Monstrous Birth; as Shame, Melancholy, Sorrow, Diseases, Misery, and perchance Ruine both of Body and Soule; for an Whore is a deepe ditch, &c. *Prov.* 23. 7. and 22. 14. And hee that goeth after her, goeth as an Oxe to the slaughter, as a Foole to the Stockes, and till a Dart strike through his Liver, &c. *Pro.* 7. 22, 23. So though the same seemeth to be pleasant as

Honey

Honey and Oyle at firſt, yet the end is bitter as Wormewood, and ſharpe as a two edged Sword, ſaith King *Solomon*, *Prov.* 5.4. and her houſe is the way to death and hell, *verſe* 5. and *chap.* 7.27. Whoremongers and Adulterers God will judge, *Hebr.* 13.4. and will be a ſwift witneſſe againſt them, *Mal.* 3.5. Reade alſo, *Prov.* 6.32,33. *Iob* 31.12. 1 *Pet.* 2.11. 1 *Cor.* 6.15. 1 *Theſſ.* 4.3. and *Col.* 3.5. The ſerious Conſideration of all theſe evils and miſeries may juſtly cauſe men ſpeedily to repent, amend, and for ever greatly hate and endevour to avoyd ſuch unlawfull Luſts.

You Courtiers and others who thinke it a trimme peece of glory to get a Miſtreſſe and a Ladies favour forſooth; you, who eſteeme and call your Minions or Whores divine and cæleſtiall names, and would (like *Adam*) give Paradiſe (if you had it) for an Apple, venture heaven to ſatisfie your baſe and unlawfull Luſts, you that adore theſe Victimes, and thinke

your ſelves moſt happy when you can tempt the chaſtity of theſe female creatures and overcome them to your Luſts; what doe you but with *Ixion* embrace a cloude for *Iuno*? What doe you enjoy and adore but a Cruſt full of Corruption, that muſt ſhortly rot and turne to Putrifaction? What a thing is this? a peece of Clay quickned with life adores a Snowy dunghill; but there ſhall come a time when the cruſt of your pleaſures ſhall be broken, and you ſhall ſee what ſhame, griefe, dulneſſe, aches, diſeaſes, evils and miſeries lies within; what have you done but acted the Devils ſtratagems which he hath taught you? Thinke what horror you ſhall ſuffer at the day of judgement, unleſſe you repent and amend.

Other Remedies uſually preſcribed againſt theſe unlawfull Luſts are; A moderate, coole, dry, and ſparing diet, faſting, prayer, continuall action in ſome good buſineſſe or imployments and to be alwayes ſtudying, contem-

plating, or thinking of other good matters, eſpecially of heavenly things.

But one of the beſt and moſt uſuall Remedies for ſuch as are of an unruly temper, is lawfull Conjugall Love and Marriage, for ſuch deſires ſhould be contained in the chaſte breaſt of one Companion onely, and that in the way of Marriage. Who doth otherwiſe, transgreſſes the Lawes of God, of Nature, of Nations, of Families, and of Juſtice. Hee breaketh faith, truſt, and conſtancy, brings in uncertainties, jealouſies, diſcontents, and as hath beene ſhew'd, a multitude of evils and miſeries,

Let therefore married men endeavour to love their Wives as much as they can, and let Batchelours, if they may marry ſuch as from their hearts they can truely Love, for true Lovers (as I conceive) may take more pleaſure in the enjoying one another, then if they might poſſeſſe the Love and ſociety of as many Minions and beauties

as they can desire in the world; for why, diversity of Loves (as in objects to the sight) hinder intire and true pleasure in any. And wee know that one dainty dish most pleasing to our Palate is more delightfull, than abundance which cloyes our eyes and stomacke.

I shall now endeavour briefly to perswade such as may conveniently (though a single life be otherwise to be preferr'd before it) to this honourable and blessed estate of Marriage. Marriage (saith one) filleth the world with men, and heaven with Saints.

It hath alwayes beene confest by all reasonable men, That a Consonant Marriage, (such as when both parties be equally matcht in respect of yeres, birth, constitution and fortunes, and especially of loving, kinde, wise, constant, and good conditions, such as live together like *Abraham* and *Sarah*, *Isaack* and *Rebecca*, *Petus* and *Aria*, *Seneca* and *Paulina*, *Cato* and *Portia*, *Rubenus Celar* and his *Ennea*, and the rest of those

thoſe who are recorded as true and happy Lovers) is even an earthly Paradiſe of Happineſſe. And no man can juſtly blame ſuch marriages, unto which the Lawes both divine and humane exhort, Nature provoketh, Honeſty draweth, all Nations approve of, aboundance of felicity inviteth, and neceſſity of continuing mankind conſtraineth. If all men ſhould live unmarried an hundred yeeres, the world would be unpeopled; and this alone may excuſe and commend ſuch men who like of Marriage better then ſingle life, ſince the one turnes to deſolation, and the other to encreaſing of Mankinde. The Grecians, the Romans did, and the Spaniards do (in honour of Marriage) give priviledges thereunto. Marriage is honourable among all men, Saint *Paul* ſaith, Among Chriſtians, Iewes, Turkes, Pagans, (and why not among Fryers and Jeſuites too, if they be men) in praiſe of which ordnance of God and men, the pennes of many Authors in all

Ages have beene exercised (yea of the Papists themselves, who make it a Sacrament, and yet forbid the same to their Priests.) The best & most learned Philosophers have praised and used the same, as *Socrates*, *Plato*, *Aristotle*, *Seneca*, *Plutarch*, and divers others. Though there be many enemies to the name of marriage, yet few to the use of it. He was made imperfect, that is not tending to propagation. He that is perfect and marries not, is said to be guilty of a contempt against Nature and Justice. And why should any man thinke that God is pleased with that rigid inhibition of Marriage among the Papists, which crosseth the current of Nature and his owne ordination. It is the doctrine of Devils, to forbid marriage, 1 *Tim* 4. 1, 3. Some thinke the best chastity is Matrimoniall or Conjugall Chastity; when Paires keep themselves in a moderate intermutuall enjoyance, one constant to the other.

And though (as hath beene said) a contemplative divine spirit can over-

overcome Nature, and contemne the greateſt earthly joy and pleaſure, in compariſon of heavenly delights, and take great pleaſure in ſuch contempt; Yet all men have not this divine grace of Continency. And looking downewards againe, we may conſider that we have bodies as well as ſoules, which require due and convenient recreations. And though (as Saint *Paul* well obſerved) Marriage hindereth a heavenly contemplative life, in reſpect of care and other diſturbances; yet, in reſpect of all theſe forenamed conſiderations and many other, it is good to marry, though better to live ſingle, if we burne not, and if we have divine grace enough to live continent. Whoſo findeth a Wife (ſaith King *Solomon*, ſurely he meaneth a good Wife) findeth a good thing, and obtaineth favour of the Lord, *Prov.* 18. 22.

And ſince this Conjugall or Marriage ſociety, is ordained and bleſſed of God in Paradiſe in the ſtate of perfection, approved of and commended

by Christ when he was on earth, and since by his Apostles and Saints, and is said to be honourable among all men. A remedy against fornication, and unlawfull Lusts, a resemblance and figure betweene Christ and his Church. An uniting of two into one flesh, and as some affirme, into one spirit also, saying that the spirits of true Lovers doe passe one into another, so (as Saint *Peter* adviseth them and us) they may be of one mind (1 *Pet.* 3. 8.) and since it is the sweetest and neerest relation of Love, friendship and society, the occasion and encrease of children, families and all Mankinde; it cannot be deni'd, but it is good to marry, especially for such whose bodies and mindes doe sympathize, and who are both of loving and good conditions. From such a marriage (as hath beene dilated) springeth the best and pleasantest delights and felicities of this life.

To conclude then; let us wish all joy to such happy Lovers; Let all the Muses sing the most delightful strains,

and

and all the Graces dance the choyfest Roundelayes at their Wedding. Let all pleasantnesse, Love and Joy dwell in their hearts. And as their yeares, so may their love and joy increase, that in after times they may say, This is the twentieth or thirtieth yeare of our joy. And let them still take King *Solomons* counsell. Rejoyce with the Wife of thy youth, let her be unto thee as the loving Hinde and pleasant Roe, &c. *Pro.* 5. 19.

SECTION. V.

The good use of Conjugall Love, and so concluding with a briefe Discourse of Divine Love.

SVch men who use these externall Felicities of the World, (as this of Conjugall or Marriage Love) to the glory of God, and to good ends,

with moderate delectation, are better to be reputed, then they who unduly, inconsiderately, rashly, inconvenient-ly, and superstitiously (as some Monks and others doe) neglect and refuse such a good, which God himselfe freely offers and commends to our acceptance, and the rather since these externall Pleasures and earthly b'essings may serve to many excellent uses, stirring us up to all duties of Piety, to the Love of God, to joy in him, to thankfulnesse, and so in all respects to his praise and glory.

But the principall good use of this Conjugall or Marriage Love, and the felicities thereof, which I shall now insist upon, is; That by viewing, and enjoying such pleasures and felicities of the Earth, we may looke higher to their fountaine, contemplating the Love, Lovelinesse, Beauty, sweetnesse, and excellency of the Creator and giver of these, who is infinitely more excelling. And so to conclude this division, with this Section of Divine Love,

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a Subject requiring our pureſt and moſt Angelicall attention and affection.

True it is that all other excellencies are but dung and droſſe in reſpect of God, yet by and through theſe lower Loves, delights, and felicities of the Earth, theſe little glimmering Rayes proceeding from that Sunne of Glory God himſelfe, wee may eſpie ſome light of him, and of that eternall Love, Beauty, Glory, and happineſſe, which we pretend hereafter to enjoy, and ſo in ſome meaſure, ſpell and ſpie Heaven from the Earth. Neither ought wee to diſdaine to make ſuch compariſons between corporeal & ſpirituall things, between Earthly and Heavenly, though in reſpect of the excellency of the ſpirituall and heavenly, there is no compariſon; yet (as children have need at firſt to be allured to the acquiſt of great and excellent matters, by ſuch toyes and trifles as they apprehend, ſo) in reſpect of our weak apprehenſion ſuch compariſons and ſimil-

similitudes are and ought to be used in a convenient manner. So as wee may make a very good use of earthly felicities, in this respect (as men doe of Spectacles) for by and through the good use of these our dimme eies may see the cleerer into heavenly Excellencies, and consequently be the more enamour'd of them, and so stirred up to seeke and enjoy them. And in this respect of Conjugall Love, the sacred Scripture gives us many and faire examples. As in divers places thereof Christ and his Church are compared to Lovers betrothed, and to be married together. And the Church is called the Bride, the Lambes wife, *Rev.* 21. 9. and the end of the world is called their Marriage day. *Rev.* 19. 17. S. *Iohn Baptist* calleth Christ the Bridegroom, & his Chur: the bride, *Ioh.* 3. 29 And Christ calleth himself the Bridegroome, *Marke* 3. That song of songs betweene two Lovers betrothed each to other, is by the consent of all Divines a most pleasant Love-song between Christ and his Church, I might

inſtance in many other places.

What remaines then, but that from this earthly, we looke up, ſeeke, and enjoy that fountaine and eſſence of all love, lovelineſſe, beauty, ſweetneſſe, and excellency; which is infinitely more loving, lovely, ſweet, excellent, and permanent than all the other beauties, delights, and excellencies of the world, if they were all united together. If we could truly thinke what God is, how lovely, beautifull, glorious, and in all reſpects infinitely excellent, our hearts would preſently be filled with love and admiration of him; inſomuch as then we ſhould ſettle our deareſt thoughts on him; and in his love we ſhould be filled with ſweeteſt flames of joy and pleaſures. One thing have I deſired, ſaith King *David*, and I will ſtill deſire, to behold the beauty of the Lord. His beauty infinitely excels the beauty and glory of the Sun, Moone, Stars, Angels, heaven, or what is moſt excellent; when therefore we ſee the moſt inchanting

beauty

beauty, and lovelineſſe the world can ſhew us, let us thinke there is yet infinitely more beauty and lovelineſſe in God the Creator, and fountaine of this. Let us endeavour to ſee a kinde of infinitely higher, purer, amiable, divine and heavenly perfection even through the frailty of a face.

Who would not gaze himſelfe into admiration, when he ſhall ſee ſo rich a treaſure as Vertue and divine Grace, dwell in ſo pure a Cabinet as a lovely beauty or countenance. If ſuch beauty and glory can dwell with corruption, what excellencies are in the Saints above? Oh, if there be ſuch beauty, lovelineſſe and pleaſure in a creature, as that it hath ſuch power to draw thereunto the eyes, eares, and affections of ſuch as behold and conſider it; how much more beautifull and lovely is God himſelfe, who is the Ocean from which theſe, and all other excellencies ſpring? How ſhould this divine beauty of God attract our deſires and inflame us with love and joy?

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Me thinkes I cannot leave this ſo pleaſing, lovely, divine ſubject; therefore yet againe: If we ſo much endeavour, and be ſo much affected with the comelineſſe of creatures, how ſhould we be rapt at the admirable glorious beauty and luſtre of God himſelfe? Even the brighteſt, loveliest beauty on earth, what is it but a very little derivative from that infinitely perfect, and primitive beauty which is God? but a ſparke from that infinite fire. A glimpſe from that ſun. And if this little image and Idea of beauty (which is but corporall and externall) ſo delight us; Oh, could we view and contemplate that infinitely pure, and perfect beauty in God, How ſweetly and neceſſarily ſhould we (as the Angels) love him, and be delighted therewith! Yea, if with S. *Peter* we could truly eſpie but one Ray thereof; We ſhould indeed ſay, It is good for us to be here, and greatly deſire to build Tabernacles, and dwell where we might ever behold

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such beauty, such glory, such happineſſe.

Alſo when we conſider how our ſelves, and all true lovers freely, and gladly offer love to one another, though we be but earthly creatures, Oh let us thinke how freely God himſelfe offers love to us, and how gladly we ſhould embrace his love, and as far as we can, love him againe. He offers his love moſt freely indeed to ſuch as will accept the ſame. For Wiſedome cries out in the ſtreets, &c. *Prov.* 8. How lovingly doth he invite us to come into his faire Garden, to eate and drinke with him, to be merry, and to enjoy his preſence for ever. *Cant.* 5. *&c.* Oh what love is this! The infinitely glorious King of heaven moſt freely offers infinite love to infinitely ſinfull and miſerable beggars on earth; ſo God offers love to man. Oh let not us be ſo infinitely blinde, fooliſh, and wretched, as to refuſe the ſame, but let us embrace it with moſt eager, ſwift, flaming de-

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ſires and affections; and let us wholly dedicate our loves and our ſelves to him. Let us love nothing elſe but ſo as it may encreaſe our thankfulneſſe and love to him, our joy and glory in him, and as it may pleaſe and glorifie him. Let us deny our ſelves, and already endeavour to goe out of our ſelves to live above our ſelves with him, even a life heavenly on earth. Let us ſo poure forth our ſoules into God, and inſoul our ſelves into him, as that his divine love and joy, yea, himſelfe may wholly poſſeſſe us; and the rather ſince he loves us ſo freely, *Hoſ.* 14. 4. and with an everlaſting love, *Ier.* 31. 3.

When a ſoule is once thus poſſeſt with the beauty, lovelineſſe, and free love of God to it, it will be often thinking of him, often mounting up to heaven, as a vapour exhaled by that Sun of Glory; often gliding after its love, being ſo attracted by the allurements of his moſt amiable, faire, divine beauty and lovelineſſe, and alſo

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the moſt free love and aſſiſtance of God himſelfe. Inſomuch as it will be enlightened with glorious thoughts, high apprehenſions, ardent affections, and heavenly joyes in him: For hee drawes us with the bands of love, *Hoſ.* 11. 4.

Yet further of this moſt excellent and heavenly ſubject, which we may the rather remember and contemplate when we have conſidered the great love of true lovers, and what they will ſuffer for one anothers ſakes. But then, oh to thinke of the infinite love of God to us, which infinitely tranſcends that of humane lovers; to conſider that this infinite glorious God ſhould ſend his only Son a part of himſelfe to redeeme and glorifie us, who have ſo offended him; that this part of himſelfe, this very God, our Saviour, Jeſus Chriſt ſhould unvaile himſelfe of all his glory, come to live on earth, and ſuffer ſo much, ſuch a death for ſuch miſerable wretches as we are, when we were his enemies, to deliver

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us from death, hell, and all miſery, and to merit for us heaven and all felicity, it is ſufficient to make us overcome (and with *S. Ignatius* even to weep) with love and joy, to think that our Love was crucified for us. See, what a Vertue is in the Paſſion of our Saviour, that if our ſoules in Contemplation of his wounds ſhould reſent the ſmart, yet knowing that he ſuffered all this moſt willingly to make us happy, it is enough to make us even ſwoune with love and joy, and be extaſied with a thouſand ſorts of pleaſures, inſomuch as to be willing even with ſweeteſt joy to die of love for his ſake.

Oh Lord, what are we that thou ſhouldſt daigne to accept our love, but that thou ſhouldeſt ſo deſire it at ſuch a rate as thy heart blood, is a miracle of mercy, far beyond all humane and angelicall apprehenſion; who, unleſſe a devill or a blinde ignorant worldling will not greatly thanke thee, and love thee, who haſt and doeſt ſo infinitely merit the ſame; and the

rather

rather alſo, ſince who truly loves thee, ſhall for thy ſake, and by thy ſufferings and merits enjoy infinite heavenly happineſſe, and may in ſome degree taſte thereof even on earth. Lord teach us a language wholly divine, and heavenly, to thank thee for ſuch Love. O love the Lord, all ye his Saints.

Moreover, when we thinke how lovers ſweet diſcourſes pleaſe one another, let us then alſo contemplate our ſoules ſweet converſation, diſcourſes, and ſoliloquies with our beloved God and Saviour. Oh how our ſoules may be inflamed with divine love and joy, when wee contemplate theſe moſt ſweet and pleaſant words of our beloved, calling us his Siſter, his Spouſe, his Love, his Dove, &c. and ſaying, thou art all faire my Love, there is no ſpot in thee; Thou haſt raviſhed my heart with one of thine eyes, &c. *Cant.* 4. And my beloved is the faireſt among women, the chiefeſt among ten thouſand, looking forth as the morning, faire as the Moone, pure as

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the Sun, &c. *Cant.* 5. That ſhe is a Kings daughter, As a Queene in a veſture of Gold of Ophir, embroidered raiment of needle worke, that the King might take pleaſure in her beauty, *Pſal.* 45. Clothed with the white raiment, the righteouſneſſe of Jeſus Chriſt, crowned and enriched with his tryed and purified Gold, his heavenly graces, *Rev.* 3. O how the ſweet harmonious accents of theſe words do raviſh the ſpirits, and powerfully attract the hearts of all thoſe thereunto, who are able truly but to heare the Eccho of them, and to perceive the ſweetneſs thereof: Inſomuch as they are ready to borrow wings on all ſides, and to flie out of themſelves, that they may be wholly poſſeſt with the love and joy of their Saviour.

Let us then feelingly ſpeake to our beloved in the ſame language that he ſpeakes to us, then which indeed can be no better, no ſweeter. Come then my beloved, Kiſſe me with the kiſſes of thy mouth, for thy love is

better

better then wine; Draw me, and I will runne after thee. Shew me, Oh thou whom my ſoule loveth, where thou feedeſt, and where thou makeſt thy flock to reſt at noon, *Can.* 1. 2, 4, 7. Stay me with thy Flagons, and comfort me with Apples, for I am ſicke of Love, *Cant.* 2. 5. Come my Beloved, let us goe forth into the fields, let us lodge in the villages, let us get up early to the vineyards, let us ſee if the Vine flouriſh, whether the tender Grape appeare, and the Pomegranate bud forth; There will I give thee my Love, *Cant.* 7. 11, 12. Set me as a Seale on thine heart, and as a Signet on thine arme; for Love is as ſtrong as death: it is a fire, a vehement flame, many waters cannot quench Love, and the floods cannot drowne it, &c. *Cant.* 8. 6, 7. Let us alſo endevour to be perſwaded with Saint *Paul*, that neither life nor death, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, &c. ſhall ever be able to ſeparate us from the love of God which

is in CHRIST, *Romans chap. 8, verſe 38.*

True Love, ſuffers not for the ſubject which it loves; It hath a power in it to change the nature of things: From the time that a ſoule is chaſtly taken with this paſſion, even the pains & torments thereof, are changing the name and quality within the heart; They are Roſes rather then Thornes; for if it ſigh, it is of Joy, and not of paine; If it be neceſſary to die for the glory of this lovely cauſe of it's life, it is no death to it, but a meere Rap't of Contentment, which ſevers it ſelfe from it ſelfe, in favour of another ſelfe whom it loves more then it ſelfe. So that if we were truely capable of the Love, Beauty, Glory, and Excellency of our Saviour, though with Saint *Lawrence* wee ſhould broyle upon devouring flames, yet our hearts which would burne more hot with the fire of his love, then that of our puniſhment, would quite extinguiſh the ſame; for our hearts being all a flame already,

and our ſoules a fire, how could we expire amidſt thoſe heates, though our bodies were burned to aſhes, ſince the ſtronger muſt needs prevaile? Inſomuch as we ſhould fee e the delights of heaven in the fire; whereof wee ſhould make our ſelves a crowne of glory. It ſeemes alſo *Policarpus*, Maſter *Glover*, Maſter *Sanders* and others, both Primitive, and Queene *Maryes* Martyrs, were ſo warmed with thoſe truely Promethean fires of divine Love, as exhilarated their ſoules with heavenly delights at the ſtake in the fire. So let us endevour to be baptized with the baptiſme of the fire of Heavenly Love and Joy; And then how willingly and delightfully ſhall we ſuffer all the tribulations we meet with for his ſake whom our ſoules ſo divinely love and rejoyce in, Jeſus Chriſt?

Me thinkes I could gladly dwell in this Diſcourſe of Divine Love. The more to enflame our Loves to God, ſee how he wooes us unto his Love by very

very many and gracious Promises of Happinesse in his divine Word to such as Love him. Insomuch as all things shall worke to their good, *Rom.* 2. 28. But I shall onely mention and conclude with that of Saint *Paul*, 1 *Cor.* 2. 9. *Eye hath not seene, nor eare heard, neither hath it entred into the heart of man those things which God hath prepared for them that love him.* Thinke then you soules of the World what felicity this is. We know the eye hath seene most beautifull, lovely, and glorious things, the eare hath heard rare consorts of Musick & Voices. The heart of man can imagine worlds of Diamonds more glorious then the Sunne, and millions of extreame Pleasures, Delights, and Felicities. What sweet Joy and Pleasure hath the heart of Man imagined of the Orchards of *Adonis*, the Gardens of *Hesperides*, the Delights of the fortunate Islands, of the Elizi-

an Fields and Turkes Paradise; but let humane Imagination thinke of all these at once; And let them imagine also a Quire of Syrens; Let them joyne thereunto in consort both the Harpe of *Orpheus*, and Voyce of *Amphion*, Let *Apollo*, and all the Muses bee there to beare a part; Let all the Graces, all the Nymphes be present in this Imaginary Paradise. Let them search within the compasse of Nature all the choyfest Pleasures which it hath produced in the world hitherto, to charme our Senses, and to ravish our Spirits. In summe, let them assemble in one Subject all whatsoever is and hath beene most beautifull and delitious in the World; Yet are all these but meere Chimera's, and as a vaine Idea, a meere shadow of a body of pleasure in comparison of these divine thoughes and pleasures which the Saints may and

shall

ſhall enjoy in the Contemplation of God and of his infinite Beauty, Glory, Love, and of the Felicities which hee hath prepared for them that love him. Their thoughts and Contemplations, even in this life may be compoſed of unutterable Glories, Crownes, Kingdomes, Divine Viſions, heavenly exultations of Spirit, of extreame marveilous Joyes, Pleaſures and Felicities. It is impoſſible to expreſſe the pleaſures of a heavenly ſoule. The Contentments thereof are not to be ſo called. It's Extaſies and Raviſhments cannot bee uttered: Saint *Paul* himſelfe could not expreſſe the ſame; He could not tell whether he were in his body or no. So as the heart that feeles them cannot comprehend them: Well and truely therefore doth Saint *Paul* ſay, *That ſuch pleaſures have not entred into the heart of man, as God hath prepared for them that love him.*

Nor entred into the heart of Man? This seemes to be a Riddle, how can man enjoy it then? Indeed hee must be above a naturall man, above himselfe that enjoyes such pleasures; he must be a Partaker of the Divine Nature, of a super-humane and heavenly temper; for all grace is above Nature. And if by reason of our Frailties and Infirmities, we cannot attaine to such a height of Love to, and Joy in God in this life, yet if wee endeavour truely to love him, hee (who alwayes accepts the Will for the Deed, and whose power is made perfect in our weaknesse and infirmities, as Saint *Paul* saith) will lovingly accept of our good Wishes, Wils, and Endeavours. And then there shall come a time when we shall see God as he is, know him as wee are knowne, love him beyond expression, and enjoy in him infinite pleasures and felicities for ever. And then wee

shall

ſhall bee made like him, as Saint *Iohn* ſaith, 1 *Iohn* 3. 2. In ſuch ſort as fire by uniting it ſelfe to Iron, in an exceeding extreame heate doth purifie the Iron, and convert the ſame into fire; In like manner (but above all degrees of compariſon) doth God purifie and reduce us to a being ſupernaturall and deified, unites and takes the ſoule into his owne divine Nature: And this fire which ſhall ſo unite us to God is Divine Love, And then ſhall we have a new being, we ſhall bee like him, 1 *Iohn* 3. 2. *Phil.* 3. 21. One with him as his members, and as a wife to her husband, *Rev.* 21. Wee ſhall dwell in him, and he in us, 1 *Iohn* 4. 16 And then wee ſhall alſo have a new name, that is, of our Spouſe, of our Beloved, of God himſelfe; for ſaith our Saviour, I will write upon him the Name of my God. *Revel.* 3. 12.

So as hereby the ſoule becomes a part of God, and as it ſeemes, may be ſaid to bee no more a ſoule, but God himſelfe, and with him, and in him enjoyes all happineſſe.

Oh then let us fervently wiſh, and long for this time which ſhall be at the marriage of the Kings Sonne, to which the Angels ſhall invite us. Then ſhall we celebrate an everlaſting wedding feaſt, our ſoules ſhall be the Bride, and Love ſhall be the banner over us; And then ſhall wee enjoy infinite pleaſures and felicities for ever. How may the thoughts of this heavenly happineſſe delight and poſſeſſe us with divine Love and Joy before hand alſo, whilewe live on earth.

To come towards a Concluſion. If we could truly ſay with King *Davids* heart, I love the Lord; and with Saint *Peter*, Lord thou knoweſt that I love thee; if all our ſtreame could runne in that Tor-

rent,

rent, to love only him, and all other things but only for him, and ſo farre as they tend to his love and glory; Oh then what peace, what delight, what a heaven upon earth ſhould we enjoy? If we were capable truly to love and know God, it were impoſſible but wee ſhould be infinitely pleaſed with what hee pleaſes, and with nothing elſe. Oh Lord, if thou wouldeſt make me ſo love thee as I ſhould, and as I deſire, which is infinitely, I ſhould certainely enjoy ſuch delights in thy love, as would tranſport me to an heaven of joy immediatly. Keepe me (I pray thee with all my ſoule) ſtill in this minde, to wiſh no other happineſſe then what I enjoy in thy love, of thy goodneſſe, to thy glory; and which may encreaſe my love to thee. Me thinkes I can deſire ~~nor wiſh no greater~~ happineſſe than I now enjoy, in knowing that God (whom I would

love

love, infinitely above my selfe, is infinitely happy. I doe esteeme it more happinesse to meet then heaven already to know that my Love, my God is in heaven.

THE

THE FOURTH PARTITION:

Of Eating.

SECTION. I.

The benefits of eating in generall; also the abuses of eating, and the extent thereof.

Behold that which I have seene (saith the Preacher, *Eccles.* 5. 18.) *it is good and comely for a man to eate and to drinke, and to take comfort in his labours,* for this is

his portion. And againe. *There is nothing better* (saith hee) *than to eate and drinke, Eccles.2.24. The same is the gift of God, chap.3.13, and 5.19. Iob.36.31. It is the blessing of God, Psalm.128.2. Behold*, (sayth God by his Prophet *Esay*,) *my servants shall eate and rejoyce, Esay 65.13. They shall eate and praise the Lord, Chap.62.9.*

By eating we sustaine Nature, repaire infirmities of the body, satisfie hunger, please our appetites, and preserve life it selfe. Without this happinesse of Eating we should become on earth wholy miserable, enjoy nothing, and must of necessity die and perish. For the most solid parts of the body are sustained, strengthened, and repaired by eating, as the humid parts are by drinking, and the aierie, or spirituall parts are by pleasant, and comfortable savours, and wholsome aire. *Bread strengtheneth the heart of man*, saith the Prophet, *Psal.104.15.*

Eating also serves to glad and rejoyce the heart. And especially

God

Gods children and ſervants, ſhould eate with joy and gladneſſe. To ſuch ſpeaketh the wiſe Preacher, ſaying, *Goe thy way eate thy bread with joy, and drinke thy wine with a merry heart, for God accepteth thy workes, Eccleſ.* 9. 7. See alſo as before, *Eſay* 65. 13. 14. and 1 *Tim.* 4. 3. And ſo alſo for good ſociety one with another, as thoſe ancient Chriſtians mentioned in *Acts* 2. 46. who eate their bread together with gladneſſe & ſingleneſſe of heart.

The moderate, naturall, convenient, and pleaſant uſe of eating, makes the body a fit and apt inſtrument for the Soule, yea it preſerves and maintaines the whole body and ſoule in due temper and good diſpoſition. Though it be true indeed that moderate, due, and convenient faſting, and abſtinence from meate (according to the preſcription of our Saviour, and good cuſtomes of the Church and Saints) is good and neceſſary, disburthening our bodies and mindes of many groſſe humours, vapours and ſpi-

rits, and so taking away sloth, dulnesse, and many distempers, making our soules to become the more Angel-like, free, quicke, and sprightly in the performance of all spirituall and divine exercises, and so most apt and well prepared for the conceiving, receiving, and retaining of all divine and heavenly contemplations, illuminations, and consolations. But this fasting, and abstinence is to be used onely at due, and convenient times, and upon occasions, and without superfitition, and annoyance to the body and minde. But usually, a temperate cheerfull dyet is best, both for the body and minde. And such as accustome themselves to a due, moderate, and convenient dyet, are commonly observed to be the most healthfull, free, cheerfull, happy men, most fit & best prepared for the performance of all good exercises, both corporall and mentall, both humane and heavenly: but of this convenient dyet, and the good effects thereof, more hereafter.

Againſt the ſuperſtitious refuſall of the good and convenient uſe of meates, and other bleſſings of God (as many Papiſts and others doe) I have written formerly in the booke called, *The Terreſtriall Paradiſe:* and therefore here I omit the ſame. Onely now I wiſh the ſuperſtitious therein, to read the 14. Chapter to the Romans: wherein it plainly appeares, that ſuch are the weaker Chriſtians, who are too nice, and ſuperſtitious in this kinde; and yet alſo that wee are not to deſpiſe, judge, and offend thoſe weake Chriſtians, ſince they doe it to pleaſe God, though ſuperſtitiouſly; but rather that wee ſhould endeavour to convert them from their ſuperſtition, mildly, lovingly, and peaceably, *Rom.* 14. And alſo, 1 *Tim.* 4. 3,4,5.

By this bleſſing of eating alſo wee may be ſtirred up to praiſe and glorifie God, as Saint *Paul* adviſeth us, 1 *Cor.* 10. 31. and ſo to love and rejoyce in him the fountaine of this,

and all blessings. Also to seeke and enjoy the celestiall manna, and food of Heaven: that eternall feast of delights and pleasures, which we expect to enjoy in God himselfe. Thus much of the benefits of eating in generall, and briefly.

In the next place according to my former method) I thinke I shall not need to studie a way for men to gaine food or victuals, for hee that hath, or can gaine but a very meane estate of riches (of which I have writ before) cannot want meate and drinke largely sufficient: yea nature is so bountifull in this, that who so hath his Armes, and his hands at liberty, need not complaine of want. And 'tis Saint *Pauls* command, that if any would not worke they should not eate. 2 *Thess.* 3. 10. Enough to suffice nature is everywhere to be had, and what need wee care for more than sufficient, enough is as good as a feast, as the Proverbe sayes, and indeed better than our usuall feasts, yea meales, which

which are commonly ſo intemperate, as wee had better to eate much leſſe than wee uſe to doe. Therefore in theſe enſuing Partitions, I thinke that ſomewhat a differing Method from the former is moſt neceſſary; and firſt to begin with the abuſes of eating, hindering happineſſe therein; the manner and extent thereof, and after the dangers and remedies of theſe abuſes; and then the rules, and right order of a due, good, and convenient diet, alſo the felicities thereof, &c.

See then firſt the abuſes, and miſchiefes thereof.

Many men finding ſuch excellencie, benefits, and pleaſures in eating (as hath beene ſaid) doe plunge themſelves beyond the good uſes thereof into diſorderly and immoderate abuſes, hindering themſelves of much happineſſe therein, and inſtead thereof cauſing much miſchiefe and miſerie.

For now in this intemperate age, gluttony, and diſorder domineeres.

What a numberleſſe many of needleſſe Cookes, Taverne-keepers, Comfitmakers, and others are there in the world, who do daily bring in an unneceſſary company of new inventions, making much more buſineſſe in the world than needs, in procuring this and that kinde of dainty diſh from ſeverall countries, and after ſtrange and nice faſhions; whereas with much leſſe coſt and trouble wee might bee much better ſerved with that which growes at home, and is eaſie to be found in every village. Many men do inceſſantly weary themſelves and others in ſearching the world for rarities, and compounding of new delicacies to ſatisfie their pride, vanitie, curioſity, their licentious, unreaſonable, unnaturall, monſtrous deſires, and to ſacrifice to that Curtian Gulph, that devouring Minotaure their bellies, whom the ordinary creatures cannot content in refreſhing nature, which is, and ought to be ſweetly pleaſed, and contented with moderation

tion and reaſon. But theſe will needes over-ballance, and overwhelme Nature with ſuperfluities, both in qualitie and quantitie; inſomuch as ſome, like gurmandizing *Helluo's* will eate enough to ſuffice many reaſonable men: ſome men will eate foure or five full meales in a day, againe and againe, before the former meale be well digeſted. Others ſit two or three howres at a meale, and ſo cauſe in time abundance of crudities, diſtempers, corruptions, and dulneſſe both to their bodies and mindes.

'Tis ſtrange to thinke how men will ſtretch their bellies to the largeſt ſize, ſwell them as bigge as blowne bagges; ſtuffe and cramme them even top full: ſo long and often pampering their paunches, as if they did not eate to live, but live to eate, and eate to dye before their time. So like cormorants, they eate as if they had obtained *Polyxenus* wiſh, even to have their neckes as long as Cranes, the more pleaſantly (or rather mon-

ſtrouſly) to glut downe their gobbets, not regarding all this while, how they ſpoyle themſelves; but ſtill endeavouring by all allurements of Cookery, to provoke their Epicurean ſtomackes (though already oppreſſed) by their too curious ſallets, ſauces, and a multitude of idle devices. Theſe abuſes are ſo common, ſo little regarded, and not blamed as they deſerve to be, as methinkes I could afford to write them over againe. What exceſſe, what a multitude, and exquiſite preparation of viands, and delicacies is now come in requeſt, and it is our cuſtome in our greateſt, and moſt ſumptuous ſuperfluities to crave pardon for not providing enough.

In our age many men (with *Alphenſus* that Epicurean King of *Arragon*) could moſt unworthily wiſh rather to live tenne yeares in gluttony, and exceſſe, than a hundred with temperance, and ſobriety; and ſo like *Apitius*, doe ſwiniſhly ſet their chiefe happineſſe in gluttony, as if they

were

were no better than beaſts. They ſeeme to love their guts better than God. *Whoſe God is their belly*, according to Saint *Pauls* phraſe, *Phil.* 3.17. *Their eyes ſtand out with fatneſſe*, *Pſal.* 37.7. Than like *Ieſurun*, being waxen fat and growne thicke they kicke, they forſake God, &c. *Deut.* 32.15. and breake his Covenant. Chapt. 31. 20. Then they ſay to their ſoules, eate drinke and be merry, as hee ſayd *Luk.* 12.19. But if they repent not of their gluttony, idleneſſe, licentiouſneſſe, luxury, impiety, God will one day ſay to them as it follows, *verſ.* 20. *Thou foole thy ſoule ſhall be required of thee.*

Further, concerning the extent of theſe abuſes. How much doth this age goe beyond former Arges in gluttony. How abſtemious were many Philoſophers and Heathens, as well as Chriſtians. How ſparing was *Eliahs* diet, That when hee had eaten, the Angell came to him the ſecond time and bid him eate more, but our ſuper-

fluity

perfluity is ſuch, as wee had need of Angels to come daily, and bid us eate leſſe.

It is true indeed that hiſtories in former ages have found out, and branded ſome belly-gods with infamy, and diſgrace, inſomuch as *Maximinus*, *Geta*, *Galba*, *Caligula*, *Heliogabulus*, *Sardanapalus*, *Vitellius*, *Tiberius*, *Lucullus*, *Sergius Aurata*, *Abdius* of Rome, *Fabius*, called alſo for his gluttony *Gurges*, and the reſt who are regiſtred in the liſt of gluttons; rot in their corruptions, and therefore lye more covered with infamy than with earth. But certainly never did intemperance extend and ſpread it ſelfe in all reſpects more than in our times. If ever that ſaying were true, 'tis in our age: That many more periſh by intemperance, than the ſword.

Had *Plato* lived in our dayes, ſurely hee would have turned his divine eloquence to the prayſe of thoſe *Syracuſians*, whom in his time hee taxed of gluttony for filling their bellies twice

a day:

a day: for theſe men in reſpect of our uſages and cuſtomes may ſeeme great maſters of temperance. He that with us in our age eates but two good meales a day is applauded (and well hee may in our climate, if hee be an able ſound man) for a perſon of great temperance, and ſingular good dyet.

How many excellent, Heroicall ſpirits, noble and generous Gentlemen in our times, who have had ingenuous and liberall education, might have lived many happy yeares in great proſperity, ſhined like bright ſtarres in their Spheres, and much good might have reflected from them to the Common-wealth, Country, and to their friends alſo, if they had not too much proſtituted themſelves to intemperate licentiouſneſſe, and ſo glutted and ſpoyled both their bodies and ſoules.

Section II.

The dangers, and abuses of eating ought to be eschew'd, since the same causeth much evill, misery, and hindereth happinesse therein.

THat wee may avoyd the abuses of eating, and so be happy therein; let us view and hate the evill and miserable effects thereof.

Though King *Solomon* saith, *There is nothing better than that a man should eate and drinke. &c. Eccles.* 5. 25. that is in a good and temperate manner, yet a disorderly and intemperate diet doth a man very much hurt and mischiefe: It doth especially hinder and annoy Students, idle Gallants, and such as use little exercise or stirring of the body, as shop-keepers, and diverse others, who live in great Townes and Cities: for hereby

health is decayed, the body becomes ſluggiſh, noyſome, ill ſented, and full fraught with mucke, and excrements, cauſing crudities, rheumes, diſtillations, obſtructions, oppreſſion of ſtomacke, appoplexie, epilepſie, and many wofull diſtempers and maladies. And ſuch a diſorderly intemperate diet, not onely hurts our ſelves, but often propagates noyſome hereditary diſeaſes to poſterity.

Hereby alſo life is ſhortned, as the Wiſe man ſignifieth, *By ſurfetting* (ſaith hee) *many have periſhed, but hee that dieteth himſelfe prolongeth his life.* And that ſentence of his is worthy moſt diligent conſideration, who ſaies, *The ſword hath killed thouſands, but glutony ten thouſands.* And that by the worſt kinds of diſeaſes, and death, for by reaſon of a multitude of diſtempered and ill humours cauſed by intemperance, is uſually occaſioned unnaturall loathſome diſeaſes, and diſtempers, painfull ſickneſſes, and violent death.

Let

Let me here tell what is written of *Gorgius*. That hee ſpent his whole Patrimony, rich revenues in feaſting and intemperance; ſpoyled both his body and minde by gluttony, filled his belly full of noyſome crudities and humours, grew extreame fat and foggie, his cheekes became like blowne bagges, his belly hung over his knees like an Artificiall Penthouſe; his legges by hydropticke humours were growne bigge enough to beare Goliah, and yet ſo weake and painefull as they could ſcarce beare this gluttonous Monſter: In ſumme, he became filled with a multitude of noyſome diſeaſes, and ſo in raging paines and diſtempers he died. Thus

By riotous feaſting Gorgius *ſpent his pelfe.*
Spoyled his body, and ſo kill'd himſelfe.

To proceed, by reaſon of a diſorderly intemperate diet are ingendred abundance of unneceſſary humours

mours, ſtopping the paſſages of the ſpirits, cloying and filling the joynts, and the whole body too full of rheumes and moiſture; cauſing dulneſſe, drowzineſſe, ſtupidity, ſloth, and lumpiſhneſſe. Every man may in time finde in himſelfe, how prejudiciall, both to his body and minde a uſuall, full, intemperate diet is in this kinde.

Alſo by reaſon hereof, the ſpirits are annoyed and diſtempered, whereby the paſſions become enthralled, and the minde prone to all ſenſuall and evill deſires; inſomuch as it is obſerved that many intemperate gluttonous men are commonly enemies to vertue and goodneſſe; examples and maintainers of diſſoluteneſſe and impiety.

By this meanes of an intemperate diſorderly diet, the memory and underſtanding is alſo dulled and ſtupified, and ſo the minde becommeth heavie and unapt for the performance of the functions proper thereunto; ſuch

such as are, studie, prayer, meditation: In such sort as the quickneſſe and activity of the soule is quite dampt, utterly disabled, and made unfit for any good excellent imployments, to conceive or receive deepe and divine contemplations, or heavenly illuminations, by reason of the corruption and burthensome fulneſſe of a distempered disordered body.

Wherefore let us by all meanes avoid intemperate and disorderly eating: It seemes we should rather put a knife to our throat then spoyle our selves with gluttonous eating. *Prov.* 23. 1. 2. *And when wee have eaten and are full, then let us beware lest we forget the Lord, &c. Deut.* 6. 11. Let us pray with wise *Agur. Feed me O Lord with foode convenient for me, lest I be full and deny thee, or lest I want, &c. Prov.* 30. 8. 9.

So let us eschew all abusive intemperate eating, and accustome our selves to such a good, moderate, and convenient course of diet, as I intend

to treat of in the next enſuing Sections; which if we uſe our ſelves unto (as ſhall be dilated) will be ſufficient, pleaſant, and moſt beneficiall.

It is onely an ill cuſtome that increaſes the appetite and deſire beyond a due meaſure and order, wherefore if wee have by intemperance brought our ſtomackes to an inordinate deſire of eating: let us now alter the ſame by a contrary good cuſtome. It is ſafer for bodily health to decline an ill cuſtome in this kinde by degrees, then ſuddenly, in as much as ſudden alterations doe much diſtemper and indanger the body: but if the ſame be by little and little abated, it bringeth the ſtomack by degrees to a good diſpoſition and temper; and ſo contracts the ſame as its former greedineſſe will bee abated, and it will bee contented with that which is ſufficient, as appeares by ſome ſtudents, and others, who having lived a ſedentary life, and uſed to eate three or foure meales in a day, finding the

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ſame to dull their bodies and mindes, have abated of their uſuall cuſtomes, and by little and little brought their ſtomackes to deſire but two meales in a day, ſo as they have beene as well pleaſed therewith, & ſo in much better temper then formerly. And let us know that we may ſtill eate ſuch and ſo much as is neceſſary, ſufficient, moſt pleaſant and beneficiall in all reſpects, as ſhall bee ſhewed, and which is ſuch a due proportion and order, as is to be dilated in the following Sections.

Sect. III.

Rules concerning a right order, and due proportion of diet, with ſome cautions therein.

TO the intent that we may be happy in reſpect of eating, let us duely order and uſe the ſame; otherwiſe being abuſed the ſame becomes evill, and will

will turne to our annoyance and miſery. We ought therefore rightly to order and moderate our ſelves in this matter, eating ſo much, of ſuch kinde, and in ſuch ſort, as may maintaine our bodies and mindes in good temper, and not any way diſtemper and annoy the ſame.

But foraſmuch as there is great difference in reſpect of the ſeverall kindes of meate, of the climate, the time and manner of eating, and the age, complexion, and conſtitution of our bodies, and of our accuſtomary manner of living and exerciſe, this matter would require a very large diſcourſe, but I ſhall onely endeavour to give a taſte concerning ſome principall matters herein, yet ſo much as perchance will bee neceſſary in this compendious diſcourſe.

Firſt, briefely then concerning ſuch as are of a phlegmaticke complexion, of a dull, ſlow, lazie condition. It is beſt for them to uſe ſomewhat a ſparing diet (eſpecially at ſupper)

eaſie of digeſtion, dry, warme, free from vapours, not too fat and ſoggie, roaſt rather then ſod, bread white, and well baked, to eate a cruſt thereof, or ſome other hard and dry morſell at the end of their meales after drinke. Hearbs and rootes, hot and dry are beſt for them; to name onely ſome few and common, as Marigold, Sperage, Perſley, Penny-Royall, Roſemary, Sage, Marjoram, Baume, Bettony, Hyſop, Time, Savory, Origan, Stychas, Cowſlip, young Creſſes, Vervin, Setwell, Germander, Angellico, the flowers of Meliot and Camomill, Baſill rootes, and the reſt which are hot and dry in operation. Alſo Salt, ſalted meates, Muſtard and the like are ſomtimes good for them, as likewiſe Pepper, Nutmeg, Cloves, Macis, Ginger, Cinamon, and other Spices.

Alſo concerning ſuch as are of a Sanguine complexion, and of voluptuous, vaine, and ſenſuall conditions, alſo for young men, a mode-

rate diet, coole, ſoluble, and of little nouriſhment, is moſt convenient for them; As alſo hearbs that are cold and dry in operation, ſuch as are Endive, Succory, Sorrell, Borrage, Bugloſſe, Strawberry-leaves, Cinqfoile, and others: Alſo let them uſe Fumitary, Sene, and ſuch others as purge and cleanſe the bloud: As alſo opening potions, Julips and the like.

Now for ſuch as are of a cholerick complexion, of impatient, raſh, or of quicke, active, ſturring conditions, a larger quantity of diet may bee allowed to them then to the phlegmaticke, ſo as their diet be not too ſalt, hot, hard, and dry, but rather it ſhould bee coole, freſh, moiſt, and ſoluble; And they may the rather eate ſuch a more plentifull diet then others, becauſe their hot and dry bodies are better, and ſooner able to digeſt the ſame; And becauſe ſuch a liberall diet doth allay the impatiencie, and the extravagant lightneſſe and wandring of their ſpirits. And therefore

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ſolid meates are not amiſſe for them, Fiſhes are cooling and good for them, eſpecially freſh Fiſh: Alſo all cooling hearbs, as Lettuce, Sorrell, Endive, Bugloſſe, Fumitory, Borage, Spinage, Beets, Violet leaves, Primroſe, Purſlane, Water-Lillies, and the like: Alſo Cucumers, Melons, Apples, eſpecially baked or ſod, and after cold; Plummes, eſpecially Damſons, ſtu'd Prunes, and ſuch other coole or moiſt things.

And alſo for ſuch men as are of a melancholy complexion, of ſad, timorous, and ſullen conditions; likewiſe for old men, a temperate diet is moſt convenient, and ſuch as is eaſie of digeſtion, warme, ſod, young, moiſt, and of good juice, and nouriſhment. Butter, Honey, and all ſuch things as are hot and moiſt in operation; As alſo all cordiall hearbs and ſpices which revive and quicken the ſpirits, as Marigold, Roſemary, Marjoram, Sage, Baulme, Bettony, Hyſop, Time, Savory, Bo-

ge, Bugloſſe, Clove-gilliflowers, Cowſlip flowers. Alſo Ginger, Cloves, Nutmeg, Indian Nut, Cinamon, Saffron, are ſaid to be cordiall, with all other things which doe revive and comfort the heart and ſpirits are good for them.

But of theſe directions concerning diet, with divers other tending to the rectifying of humours, and to the health and welfare both of the body and mind, I have written more at large in a former booke called, *The happie man*. Therefore now I proceed.

Some Phyſitians ſay that the moſt ſoluble and lighteſt meate, that which is eaſieſt of digeſtion, is beſt to bee firſt eaten at meales, becauſe then the ſame will better digeſt, and ſooner deſcend after concoction, whereas if laſt eaten after more hard and binding meate is by the ſame hindered to deſcend, and ſo being digeſted before the other is apt to putrifie and ingender crudities, the cauſe of obſtructions and many diſeaſes;

yet some are of opinion that the Stomacke mingles all confusedly together, making thereof that which they call Chylus; yet the safest way is best to be taken, and experience may teach us that a due and convenient order is good. But indeed it is best (they say) to eate but of one or two sorts of meate at a meale, or if of severall, that they differ not much in quality.

For the quantity, let the strength of our severall stomackes bee our best guide; and let us keepe rather within then exceede the same. Three reasonable meales in a day is sufficient for any complexion, and two for such as are phlegmaticke, which proportion is allowed and commended by the best Physitians of our times to such as are in health and of a good temper, and for our climate in England. There ought to be sixe at least or eight houres betweene each meale to such healthy well tempered men. And it is best to eate when the

stomacke and appetite desires, and so by such a distance of time well prepared for it, and the former meale well digested. And sometimes to forbeare a meale, or fast a day till the evening, or to eate but a little herein, (especially to such as are phlegmatick) doth clense and purifie both the body and minde, and makes the same the more free, apt, and fit for all good exercises and contemplations.

Somewhat more may be allowed to be eaten in Winter then in Summer; and in our Northerne cold, then in a more hot climate. So likewise (which is usually rectified naturally) children and old men by reason of the debilitie of nature are not able to receive much at once, and therefore eate little, yet somewhat often. Lusty young able men of strong constitution, good stomackes, and digestion, usually doe, and may eate more then weake, crazie, sickly people. A spare diet, and especially a light supper is

best for such men as are subject to phlegme, rheumes, and defluxions and it is good for them to stay upon walke an houre or two after supper before they goe to bed. Leane cholericke men finde much hurt by long abstinence from meate, and so (it is said) doe such as are much subject to ingender winde in their stomacke; therefore such may eate more and oftner then the phlegmaticke. It seemes also by common experience that such as live in the Country, especially in a cleer and sharp aire, and do use labour and exercise, can well digest a meale in a day more (though their meales be also larger) then such as live in close Cities and Townes with little exercise of body.

Now to adde some cautions in, and excitations too, the observance of the former Rules, encreasing our happinesse therein. All which Rules and prescriptions before mentioned in this Section, wee neede not too peciſely to observe, as some men

ver nicely doe, bringing themſelves to vermuch care and flavery, in the obſervation and caution about the number and diverſities of the ſame Rules, and divers others, preſcribed by many Phyſitians. For why, ſomtimes upon occaſion, if we be drawne into ſome exceſſes, diminutions, and digreſſions, if they bee not much nor often, are of little prejudice to bodily health; ſo as our uſuall cuſtome be to obſerve a temperate and good diet. And alſo it is obſerved, they that tie themſelves to a conſtant ſtrict courſe, doe contract their ſtomackes to ſuch a habit, as they are not able to endure errors when they happen: Wherefore it ſeemes ſometimes it is not amiſſe to digreſſe, ſo as it bee but ſeldome and little, and ſoas we returne to, and uſually keep an orderly and temperate courſe therein.

Nor are we by any meanes to contemne ſuch Rules, concerning an orderly and temperate diet, but to em-

brace and observe the same, as farre as wee may conveniently, without too much care and perplexity therein, for that, much, long, or often digresses therefrom, are very pernitious and hurtfull, and are an occasion of almost all manner of distempers and diseases both of minde and body. And we are to know, that as all vertue, so this of temperance is most perfect and pure when it is observed in the most orderly and exact manner, which if wee cannot performe so precisely and exactly as we should, yet the meere observance thereof may be in some sort beneficiall.

Which Rules we shall not onely be willing, but thinke our selves very happie and much rejoyce to observe, and use with all conveniencie, if wee consider the easinesse, pleasantnesse, and sufficiencie of such an orderly, convenient, and temperate course of diet, and the many benefits which spring from thence, especially to such as are studious and religious, of

which in the enſuing Sections.

Sect. III.

A moderate diet and due order therein is ſufficient, eaſie, pleaſant, and moſt beneficiall.

THat ſuch a due order and proportion of diet, as is preſcribed in the former Section, is ſufficient and eaſie to be obſerved, appeares; for as much as a reaſonable man deſires no more, no otherwiſe, and hee thinkes it a moſt pleaſant thing to be temperate: whereas, diſorder and intemperance diſpleaſes, and perchance diſtempers him; yea, even very bruits may teach ſome men; they are even as well pleaſed with convenient foode as daintie, and eate not to diſtemper, but ſatisfie; How ſeldome doe wee finde any of them diſeaſed, unleſſe by mans miſuſing them, otherwiſe they are uſually ſound and uncomplaying.

And by experience we know that

two or three reasonable meales in a day is largely sufficient to content any stomacke, which is not disorderly accustomed to more.

And to the intent wee may the rather know that such an order and quantity of diet is largely sufficient, let me tell how divers Physitians and others have prescribed and used much more nice and strict allowances as one meale a day, and some about foureteene or sixteene ounces; and doe exact much more observation and caution, about the quality of diet, the times of eating, and prescribe such a number of Rules concerning the severall kindes of diet, as well compounds as simples, as would very much perplex some men, and bring them to perfect slavery to performe so many and severall Injunctions. And it is not unlike but many of them have observed in themselves, such strict Rules as they have prescribed to others, so farre as conveniently they might, and that they thought them

themselves happie in so doing. Wee reade of the Inhabitants of the old world, also of the Indians called *Pandarie*, and another sort called *Seres*, likewise of the *Floridans*, also of a people called *Macrobii* in *Africa*, and of the sect of *Essæans* in *Iudæa*, that lived very long, and fared very hardly. The like we reade of the *Romans*, the *Arcadians*, the *Portugals*, and the *Persians* in antient times, that they used a very spare diet, whereby they lived long, and had little acquaintance with Physicke or Physitians. So also we reade of *Gallen*, *Plato*, *Isocrates*, *Tully*, and divers others, that used a very temperate sparing diet, and yet lived long. It is recorded of *Herodicus*, that being but of a very crazie constitution of body; yet by vertue of a very precise diet attained to the age of an hundred yeers. And of *Socrates*, that by reason of a temperate sober diet, he had alwayes a strong bodie, and lived all his time in good health. And that *Calanus* the

Philosopher lived so seventy three yeeres without any sicknesse. *Asclepiades* relied so much upon his good temperate diet, that (it is said) hee would lay a great wager against fortune, that hee would never fall sicke, but die meerely of old age. How course was the diet of *Daniel* and his three companions, and of Saint *John* Baptist! It is strange to reade of the prodigious abstinence of divers antient Hermits, Anachorites, and Fathers of the Church in former ages, who are registred in sundry Authors! Many of them eate but once a day, and fared onely with bread and water, or with hearbes and some other meane sustenance, whereby they lived very long and healthie. And of that admirable example of the Venetian *Lodovicke Cornaro*, who did eate and drink very sparingly many yeeres together by a just weight, by which meanes he recovered his health, and lived long after, continuing an able man, both in strength and senses, till

be came to bee above a hundred yeeres of age! Indeed, if we (eſpecially in our climate) ſhould attempt to obſerve and to keepe exactly, ſuch a prodigious, ſevere, and ſtrict courſe of diet, as ſome men have thus preſcribed and exemplified, it might hinder the vigor and welfare both of our bodies and mindes, cauſing much weakneſſe, melancholy, and diſtempers; and would be too great, rigidneſſe, ſlavery, and ſuperſtition, unleſſe the temperature of our bodies required the ſame. Yet this good uſe wee may make thereof (to which intent I write the ſame) that ſeeing learned and wiſe men have preſcribed ſuch ſtrict and rigid courſes of diet, and many men have lived long and in good health by uſing ſuch courſes; and being accuſtomed thereunto thought the ſame ſufficient, and pleaſant: how much more ſhould wee thinke a farre better, more reaſonable, large, and dainty diet, (ſuch as our later and more experienced Phyſitians approve

approve of, for our climate; namely, two or three reasonable meales in a day, of such good and wholesome foode as our Country usually affords, in a due and orderly manner) to bee most sufficient, easie to be observed, pleasant, and delightfull.

The stomacke being used to such a temperate diet, and being thereby well prepared, it maketh ordinary diet equall, yea, more pleasant to the temperate man, then rare dainties to the idle gluttonous man, whose body is usually unhealthie, and stomack out of temper by disorder and excesse.

And as such a temperate, orderly, and convenient diet is sufficient in all respects for nature, health, and delight; so also is it most excellent and beneficiall. Though sometimes, variety of meate, and a free diet be not amisse (especially for such as are cholericke, leane, and such as use much exercise and labour) yet let men (especially phlegmaticke, grosse men, also Citi-

zens, and ſuch as live ſedentary lives without exerciſes and ſtirring, and moſt eſpecially ſuch of them as are ſtudious and religious) ſeriouſly conſider what excellent benefits, many learned Phyſitians, do tell us, proceed from a good temperate, ſpare, and meane diet; and as they ſee occaſion, let them obſerve the ſame. Theſe enſuing conſiderations thereof require the ſoule to bee at leiſure for them. I ſhall endeavour to collect briefely ſome of the principall benefits thereof.

They tell us, that a temperate good diet is an occaſion of good concoction, which maketh good bloud, and ingendreth good ſpirits; That the ſame prevents crudities, rheumes, obſtructions, and ſuch diſeaſes as are bred thereby, which are indeed almoſt all uſuall maladies: yea, that a temperate, ſpare diet cureth, or at leaſt mitigateth all thoſe diſeaſes that have beene ſo bred in us by intemperance, diſorder and fulneſſe, though

already ſeized upon us, by making an eaſie and generall evacuation in the body; conſuming the crudities, rheumes, and ſuperfluous humours therein, extenuating that which is over-thickned, opening obſtructions, and ſo unlocking all the paſſages of the humours and ſpirits. That hereby alſo head-ach and dizzineſſe is cured, fluxes ſtayed, loathſome Itches taken away; In ſumme, all the ſuperfluous, corrupted, and ill humours in the body whatſoever, are hereby drained and cleered. All which is done eaſily, without diſturbance, without paine, without coſt and loſſe of time, without ſtirring and diſtempering the humours; ſo as this moſt excellent medicine of a temperate and ſpare diet ſeemes to bee the beſt phyſicke that can be. How many men doe we reade and often heare of, who have beene ſubject to Gouts, and other diſeaſes by phyſicke incurable, have yet quite recovered their health, or at leaſt their diſeaſes have beene

much mitigated and eaſed by ſuch a good, temperate and ſparing diet?

By ſuch a good, temperate diet, the body is kept cleane from all noyſomneſſe, and filthineſſe, and made healthie, agill, lightſome, and expedite to performe the motions appertaining thereunto. Sound and quiet ſleepe is alſo hereby cauſed; the temperate man gets up at peepe of day, (ſaith one) freſh as the morning it ſelfe, full of vigor and activity both of body and minde, well prepared, and apt for all manner of affaires. The ſonne of Syrach affirmes this. Sound ſleepe commeth of moderate eating (ſaith he) and a temperate man riſeth early, and his wits are with him. *Eccluſ.* 31.

Such a diet is alſo an occaſion of long life. It is moſt certaine and cannot be denied, but a good, temperate, convenient diet doth prolong the life of man; in ſo much as by vertue thereof a mans life may bee happily lengthned to well-nigh a hundred yeeres or more, as hath beene plainely

ſhewed by the former examples. And experience (as well as millions of examples in former ages) teacheth that by reaſon of ſuch a diet, many men attaine to a good and happie old age.

The ſame alſo is an occaſion of a calme, quiet death; for ſuch men as have beene accuſtomed to ſuch a good temperate diet, having thereby prevented evill humours, there is but little inward cauſe to moleſt them, ſo as their ſoules part from their bodies eaſily and quietly, with little diſturbance of nature and paſſions.

A temperate and ſpare diet alſo taketh away the occaſions of ſloth and dulneſſe, which are abundance of unneceſſary humours, ſtopping the paſſages of the ſpirits, cloying the joynts, and filling them too full of moyſture; theſe being taken away, the ſpirits are cleered and purified: ſo as the minde alſo is leſſe clegged with the groſſe vapours of fulneſſe and repletion; whereby the ſenſes are kept ſound, the

paſſions mollified, the affections well tempered, evill concupiſcence abated, and the whole ſoule freed from abundance of incumbrances. Hereby alſo the reaſon is cleered, the wit ſharpned, the underſtanding ſoliditated, and the whole ſoule made more cheerefull, quick, ſprightly, piercing, and free to apprehend, receive, and retaine all good, all divine, and excellent matters.

If we peruſe all hiſtories, we ſhall finde, that ſuch as are regiſtred for excellent in the liſt of Princes, Philoſophers, and Souldiers, and as men of excellent ſpirits, and of moſt heroicall performances for the benefit of mankinde, are commonly alſo regiſtred for the friends and followers of temperance, as was *Cyrus*, *Auguſtus*, *Alexander Severus*, *Socrates*, *Marcus Cato*, *Epimnondas*, The Roman *Curii*, and *Fabritii*, with many others. The *Lacedemonians*, as valiant as they were, made expreſſe profeſſion of vertue and temperance. And we may alwayes

alwayes observe that temperate men are commonly vertuous and pious men. The wise man saith. Blessed art thou, O Land, when thy Princes eate in due season, &c. *Eccles.* 10. 16.

To conclude, let us then most willingly embrace this divine vertue of temperance: And so in a good temperate and convenient manner; let us eate and drinke with joy and pleasure (*Eccles.* 9. 7.) the rather since it is (as hath beene said) so good, and so comely a thing so to doe (*Eccles.* 2. 24.) and likewise so sufficient, so pleasant, and so beneficiall.

SECTION V.

The good and divine use of Eating.

WHether yee eate or drinke, or whatsoever yee do else, let all be done to the praise and glory of God, saith Saint *Paul.* 1. *Cor.* 10. 31. This is the

but use of eating, to the praise and glory of God. And as was saint *Pauls* precept, so his practise: Hee tooke bread, and gave thankes to God, &c. *Acts* 27. 35. For this use (saith hee) God hath created the same to be received with thanksgiving of them which beleeve and know the truth, 1. *Tim.* 4. 3. for every creature of God is good, and nothing is to be refused, if it bee received with thanksgiving, &c. *vers.* 4. 5. I have written formerly against Popish superstitious refusall of the good use of meates, and therefore not now to write thereof; onely methinkes that the first five verses of this chapter (1. *Tim.* 4.) is sufficient in this respect to give any reasonable Christian good satisfaction. Therefore let not us superstitiously despise, and refuse the good use of such gifts and blessings of God, but rather in a good and temperate manner use them to the health and welfare both of our bodies and minds (as hath beene shewed) and as here

Saint

Saint *Paul* adviseth us to the praise and glory of God.

And since our Country and condition affords plenty and variety for our entertaine, Oh let us bee very thankfull to our most gratious Creator, for the liberall use of these his creatures, and acknowledge this unexpresseable mercie, that we have not yet according to our demerits endured that grievous and insupportable misery of hunger and famine, which other Nations, Kingdomes, Countries, and Families have suffered, but have foode both corporall and spirituall, even Gods plenty! And in the midst of our dainties and varieties; let us sometimes remember the misery wherewith poore hungry people are tortured. Heaven might have given them plenty and us want. Oh then, let us especially at seasonable times bestow some part of our plenty on their miserable wants. Blessed are such as give of their bread and meate to the poore. *Prov.* 22. 9.

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Eccl. 10. 7. Luke 14. 13. Yea, Jeſus Chriſt himſelf takes this as done unto himſelfe, and will reward the ſame of his free grace, with a heavenly Kingdome. *Matth. 25. Then ſhall the King ſay, come yee bleſſed of my Father, inherit the Kingdome prepared for you, for I was an hungry, and yee gave me meate, &c. verſ. 34. 35.* Oh bleſſed ſoules that releeve Jeſus Chriſt in his poore members!

And let the ſweeteneſſe, pleaſantneſſe, and benefits, of theſe terreſtriall, externall felicities, excite us to ſeeke for, and taſte of that heavenly *Manna* of divine grace, which is ſo excellent, that many Saints of God, even in this life, have and doe enjoy a continuall feaſt within them, which is the tranquillity of a good conſcience. And indeed theſe pleaſures of eating, and other the like enjoyances (which are but little rayes, glimpſes, and reflexions of eternall heavenly delights) doe principally ſerve to this purpoſe, to enlighten and guide us to

the search and acquisition of that fountaine, that ocean of all true delights and sweetnesse, that bread of life, God himselfe, and of his heavenly pleasures and felicities, which we may already taste of in some degree; for in the Church of God, in his divine service, love, and goodnesse, there is plenty of spirituall dainties. He allowes more to his family then ever *Solomon* allowed daily to his. Every day is to them a continuall feast; a Christmas day, a feast above that of *Ahasuerus*, that of the Roman *Galba*, or of *Lucullus*; a feast in his holy Mountaine of Syon, a feast of fat things full of marrow, &c. *Esay.* 25. 6. Wisedome hath killed her Oxen already, hath mingled her Wine, hath furnished her table, and most lovingly invites us to come to eate of her bread, &c. *Prov.* 9. 2. 5. There is the milke of the word, the bread of the Sacrament, the Oyle of the spirit, that heavenly unction which cheeres the countenance, and

divinely glads the hearts of the Iſrael of God. There the faithfull eſpouſed ſoule, the Bride of the Kings ſonne is invited and led into his faire banqueting houſe, and into his pleaſant garden of Myrrhe and ſpices, eates Honey with the Honey-combe, drinkes wine with milke; yea, eates and drinkes abundantly of theſe heavenly dainties. *Cant.* 5. Oh, if wee were but truely capable to reliſh the ſweetneſſe hereof, we ſhould bee extaſied with divine joy!

Yea, our beloved Saviour Jeſus Chriſt himſelfe, offers, knocks, cals, and if we will open unto him, he will come into us, and will ſup with us, and we with him. *Rev.* 3. 20. Oh what heavenly cates, viands, and dainties can they want, whom God himſelfe pleaſeth to come in unto, to dwell with, and to feaſt withall! What happineſſe may they enjoy with whom the God of all happineſſe is preſent; yea, who may enjoy God himſelfe: for I am the bread of life,

saith our Saviour, *Iohn* 6. 48. which came downe from Heaven, *vers.* 51. And he that eateth of this bread shall live for ever, *vers.* 58. yea, hath eternall life, *vers.* 54. It seemes we begin eternall life already, enjoy Heaven on Earth in some degree; yea, God himselfe within us, *vers.* 56. Oh happy, thrice happy, infinitely, Eternally happy are such men then, who can taste of and enjoy this bread of life, this heavenly bread of eternall life! Oh sweete Saviour give us daily this bread. Let us especially endeavour to taste and feede on this divine food, by faith in our hearts, when we repaire to the Sacrament thereof, even with sweetest heavenly joy and thanksgiving.

Oh that men would therefore praise the Lord, for he satisfieth the longing soule, and filleth the hungry soule with his goodnesse, *Psal.* 107. 8. 9! Oh taste and see that the Lord is good. *Psal.* 34. 8. The young Lions doe lacke and suffer hunger, but

they that ſeeke the Lord ſhall not want any good thing, *verſ.* 10.

To proceede, let this happineſſe of eating, make us often mindfull of that celeſtiall, eternall love-feaſt, the Lambs Supper, *Rev.* 19. 9. where Heaven ſhall bee our banqueting-houſe; the Angels our attendants, and Jeſus Chriſt our Bridegroome, and where we ſhall enjoy millions of pleaſures for ever. Then ſhall we be abundantly ſatisfied with the pleaſures of Gods owne houſe. *Pſal.* 36. 8. Then ſhall we everlaſtingly feede on that moſt delitious Manna, the foode of Heaven; the ſweetneſſe of eternall joy and happineſſe; which if we could but truely thinke of, even in this life, it were ſufficient to charme our ſpirits with ſweeteſt, divineſt heavenly pleaſures.

The ſweeteſt delights are divine and heavenly, and the way to reliſh them beyond all ſweets is often to muſe and taſte of them, for having our ſoules often contemplating and

tasting such delitious heavenly dainties, the same extracteth from thence this vertue, to bring us into a ravishment of delights.

How many men have been so transported in the divine contemplation of the sweetnesse of God, and of his heavenly excellencies, as they have seemed already to feast on the joies of eternity. O my sweet Lord, let me also I pray thee often feast of thy heavenly joyes: thou knowest my soule desires to taste of no delights but thee, in thee, and for thy glory; and since all goodnesse, all sweetnesse, and the fulnesse of all delights is only in thee (for what is Heaven oh Lord without thee) let my soul I desire thee, be filled with thy sweetnesse, and then surely I shall enjoy the delights of Heaven within me.

THE

THE FIFTH PARTITION:

Of Drinking.

SECTION. I.

The benefits of Drinking in generall, alſo the abuſes and extent thereof in this drinking Age.

MY ſervants (ſaith God) ſhall eate, drinke, rejoyce, and ſing for joy of heart. *Eſa.* 65. 13. 14. So then, if wee bee Gods ſervants, we may eate and drink with merry hearts, for God accepteth

our workes. *Eccles.* 9. 7. This also is good and comely, and the gift of God, *Eccles.* 2. 24. and 3. 13. 5. 18. &c. As eating, so drinking also is a naturall action and pleasure, necessary for the sustentation and reparation of Nature, especially the humid parts of the body. It preserveth health and helpeth many infirmities. And for this purpose S. *Paul* adviseth *Timothy* to drink a little wine, &c. 1. *Tim.* 3. 23.

Drinking doth helpe the distribution of food through the body, it doth in some sort nourish the body, and preserveth life it selfe, without which man cannot long well subsist. It seemeth to be of as great utility as meate, and the want thereof more irkesome and grievous.

It comforteth the miserable, sorrowfull, and heavie harted, as King *Solomon* signifieth. *Prov.* 3. 23. It is delightfull, it cheereth and quickneth the minde, *Iudges* 9. 13. It maketh glad the heart of man saith King *David*. *Psalme* 104. 15. Encreaseth

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mirth. *Eccleſ.* 10. 19.

To ſpeake the ſame againe. Hereby thirſt is quenched, naturall moyſture preſerved, good digeſtion of meate cauſed, the ſpirits quickned, and the vigor and welfare both of body and minde maintained, and ſometimes love and good-fellowſhip by mutuall pledgings and entertainements is thereby encreaſed.

This alſo may ſtirre us to praiſe and love God for ſuch his bleſſings, alſo to look up to, and rejoyce in him their fountain, & ſo to ſearch & enjoy that Celeſtiall Nectar, that water of eternall life, thoſe rivers of pleaſures which are to be enjoyed in and with God himſelfe for ever.

Now concerning the abuſes of drinking, and the extent thereof in this drinking age. Our depraved nature finding and eſpying ſuch delight and benefits in drinking (ſee now a miſchiefe) is prone to go beyond the good uſes thereof into abuſes, ſo hindring our ſelves of the happines which

otherwiſe we might have therein, and cauſing much evill and miſery.

Firſt concerning the manner of theſe abuſes. Many young men of hot, cholericke, and ſanguine complexions, and ſuch as are of impatient, light, unſetled, wavering, and phantaſticke conditions, will commonly drinke of the ſtrongeſt, ſtaleſt, wine and beere, adding more fuell to their already too hot fires, over-heating and inflaming their bodies & ſpirits, making themſelves more hot, cholericke, impatient, phantaſticke, idle, &c. Some groſſe fat men will uſually drinke ſweete, muddy, thicke, new wine, ale, and beere, encreaſing their groſſeneſſe and corpulencie: And ſo of the like.

But our moſt ordinary and generall fault is, wee commonly drinke too much hot and ſtrong wine and drinks; It is a moſt uſuall cuſtome when wee meete together to drinke beyond a due meaſure and proportion. And ſome more then their ſtrength and

braines will afford, perhaps till they are ſick, ſottiſh, wilde, or till they tumble, vomit, ſleepe, or the like. Others there are yet worſe ſwil-bowles, more notable, ſtrong-brained drinkers, who will ſwallow whole cups and cans in abundance, turne through their guts whole barrels in few dayes, as much as would ſuffice twenty or thirty reaſonable men, and yet ſeldome ſhrinke at it; of theſe able-brain'd, Grand, Arch-drinkers, of their common ill conditions, and how they are more dangerous and worſe then weake brain'd drinkers, I intend to write in the next Section.

Alſo in reſpect of time, both in exceſſe of time, and at unfit times; It is common that men will ſit drinking five or ſix houres together in Taverns and tipling-houſes, yea, ſome whole dayes and nights. And the night (as if they were in another Horizon, to make our night their day) many men eſteeme the onely time to roare in; As for ſleepe (then which indeed no-

thing is better for them) they seeme to hate it as deaths cater-cozen, and cannot afford to spend the night so idely, as if God made starres to sleep by. So also when tis fit they were about other better and necessary busines and occasions. And some make the Lords day of all the dayes in the weeke, the especiall day to goe to the tap-house and tipple in, and that too as soone as ever they are out of the Church; yea, many men even in the time of divine service will slide into a Tavern or Alehouse, and think they are out of the Devils danger, if neither the Priest, the Justice, the Churchwardens, their Parents, nor Masters see them.

Also in respect of mens estimation and affections. Divers men love drinke too much, even against nature and reason. They seeme to esteeme Sacke good liquor, and idle tipling devices and courses above all the felicites of the world besides; yea, above Heaven and God himselfe. So as their chiefe happinesse seemes to

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be little better then the felicity of irrationall creatures, a littleſhort pleaſure in the throate, and ſome other idle fugitive delights, the end whereof is commonly melancholy and ſorrow; and yet how many men doe eſteeme it a brave worthy action to drinke ſtoutly. Though in truth a Horſe or a Cow may doe as worthy a buſineſſe, yet this is the prime boaſting and glory of our ſwill-bowles and pot-gallants. They thinke it a victory, eu worthy a triumph (though baſely) to make another man (to uſe their owne termes) foxt, flawd, fuddl'd, payd, ſcowr'd, pepper'd, potſhot, ſlaſht, caſheir'd, and the like.

Now concerning the extent of theſe drinking abuſes, divers *Greekes*, as *Agamemnon*, *Neſtor*, and *Alexander*, (yet in their later dayes onely) are in Hiſtories taxed as infamous for abuſive drinking; Alſo *Romans*, as *Nero*, *Caligula*, that drinke devouring *Bonoſus*, *Heliogabulus*, and others. Some ancient writers have taxed the *Lydians*,

the *Persians*, the *Thracians*, the *Celtæ*, and the *Teutons*, (by whom is meant the *Gaules*, and *Germans*.) But in our age these abusive drinking courses doe extend themselves in almost all the Countries of the world, among all sorts of people. The *Dutch* men of all others have greatest aspersions laid upon them in this kinde. The *Transilvanians*, *Wallachians*, *Hungarians*, and *Polanders*, are said to drinke after the *Dutch*. The *Danes*, *Swedes*, *Norwayans*, and of late yeeres the *French* also are noted of excessive and riotous drinking; yea, tis said, that abusive drinking is (not onely) the Epidemicall disease or vice (of our *English* Nation which abounds with an unnecessary company of Tavernes and Tap-houses) but of the whole world it selfe.

These drinking abuses extend themselves in respect of all ages, sexes, conditions, and degrees. Some old men who ought to give better examples will to the Taverne, tipple, and abuse themselves: And young men

also, some by that time they come to three or foure yeeres standing in briches, can travell to the Taverne and Taphouse, and at sixteene or eighteene yeeres of age, they are able to commence Masters in the Art of drinking. Some women also will tipple, smoke, &c.

These drinking abuses are not only used by the most unworthy and worst sort of men (which is common) but also, by many (else) wise men of good parts, worth, and degree, and (which is to be sorrowed for) such as are of a faire, loving, kinde, free, pleasant, and sociable carriage and behaviour, are often more allured and carried away (both by inward and outward provocations) to these drinking courses, then others sottish punie people and fordid Misers, who are commonly in this respect free. Also these drinking abuses extend themselves to men of all degrees; not onely to Hosts, Tapsters, Pedlers, &c. but also to many good Tradesmen, of whom many thou-

thousand spend on the Sunday and Holidayes in Tap-houses almost as much as they gain in the week before, to the great griefe, and euen undoing of their families; and tis commonly noted the best workmen are the worst husbands. Also some Constables, Churchwardens, Sidemen, Alecunners, and the rest, who by the Statute ought to present such abuses, will herein often abuse themselves; so as it is need to present them. So likewise some of all sorts, Merchants, Souldiers, Lawyers, Physitians, Gentlemen, Gallants, and great men, will too much and too often goe to and stay at the Tavern, and tipple, roar, &c.

Seeing these drinking abuses doe thus extend themselves, and are so common, let us take heede they hurt not us.

Timothy was so abstinent in this kinde, that Saint *Paul* bids him drink no more water but a little wine, for his healths sake. But if Saint *Paul* were to write to a number of men in

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our dayes, who are so busie with healths, &c. surely he would charge them, as they loved the health and welfare both of their bodies and soules, not to drinke so much wine, &c.

Sect. III.

The abuses of Drinking because of the evill and miserable effects thereof are to be avoided.

LEt us now briefely view the evill and miserable effects of abusive drinking, to the intent wee may eschew the same, and bee happy therein. These evill and miserable effects are many and various (both concerning body and minde) according to the severall humours and complexions of men; and some proceeding from excessive moist and cold causes, some from hot

hot, some from corrupted, and some of mixt causes and distempets. To instance briefely, and first concerning such as are cold, moist, and phlegmaticke men.

Though it be good and comely to eate and drink in a good & temperate manner, Eccles. 5. Yet Physitians say, that over-much moysture caused by much and disorderly drinking (especially of strong drinkes) doth pester and dull the braine by the exhalations of a multitude of unnecessary vapours, the superfluity whereof (by reason of the weakenesse & coldnesse of the braine, after the heate of the liquor is past) remaines undigested and raw; and being there refrigerated, is an occasion of much cold phlegme and rhumes, which distill into the other parts of the body, and in time, perchance doe corrupt and putrifie the same, and fill it full of ill noysome humours and distempers. These distillations are the fountaine and cause of divers infirmities, as ob-

structions

ſtructions, an ill ſtomacke, and loathing of meate, ill digeſtion, unnaturall thirſt, apoplexies and paralyſies even depriving ſome men of their ſenſes, alſo a diſtempered lethargy, or ſleepy lazineſſe, yawning, dulneſſe, and heavineſſe, dropſies alſo, and purſineſſe, fatneſſe, groſeneſſe, ſweld bellies, gouts, and hydropticke humours deſcending into the legges: whence it commeth to paſſe that oftentimes thoſe cold diſeaſes are ingendred in many men, who uſually drinke ſtrong and hot drinkes, eſpecially to ſuch as are of the phlegmaticke complexion, and ſomtimes to the ſanguine and melancholly. Alſo the body working upon the ſoule by the mediation of ſpirits and humours, is a cauſe that from theſe cold diſeaſes do proceed many diſtempers in the minde, as dulneſſe, heavineſſe, forgetfulneſſe, drowſineſſe, lazineſſe, and a minde unfit for any good, worthie, excellent actions and contemplations, and in ſome men even a deprivation of reaſon and ſenſes.

ſes. Hence it is (as we may obſerve) that there are many dull, ſottiſh, ſleepie, lazie, heavie maudlin tiplers. *Wine takes away the heart. Hoſea 4. 11.*

And alſo, that exceſſe of ſtrong and hot drinkes cauſeth inflammation of heart, liver, bloud, and of the other humours, and the ſpirits, eſpecially to ſuch men as are of a hot, cholericke, and ſanguine complexion, from whence proceede divers diſtempers and diſeaſes; as *Vertigo* or giddineſſe in the head, and paines therein, lightneſſe of the braine, weakeneſſe of nerves and ſinnewes, diſtemperature of ſpirits; alteration of colour and complexion, and cauſing in ſome men fiery lookes, pimpled faces, and red noſes; alſo to ſome Pleuriſie, burning-Feavers, and violent raging ſickneſſe and death. By reaſon alſo of theſe inflammations of humours and ſpirits, and other hot diſtempers, the minde being thereby tickled and diſtempered becommeth vaine-glorious, conceited, prone to

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sensuall desires, riot, and all manner of prodigality: also to anger, contentions, cursings, swearing, slandering, gybing, quarrelling, fighting, and stabbing. *Srong drinke is raging. Prov.* 20. 1.

And further, that excessive drinking causeth melancholy and sadnesse. True it is, that wine and strong drinkes, if moderately used, doe heate and quicken that heavie, cold, dry, thicke humour of the spleene, called naturall melancholy, causing mirth and cheerefulnesse, even in the most surly and severest people. But in excesse, doth coole, distemper, and surcharge the stomacke and spleene, with too great a confluxe of ill humours, over-whelming, wasting, dulling, and distempering those good and pure spirits, which otherwise would cause cheerefulnesse, and being thereby mixed with such cold phlegme and distillations as come from the braine after the heate of the liquor is past, and the superfluous vapours refrigera-

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ted therein, occasioneth sadnesse, sorrow, sullennesse, and heavinesse. And this may be noted in many men, who at first, after they have drunke wine a while, are exceeding joviall, lively, and set upon a merry pin; but after when they have surcharged their stomacks, and when the heate of the wine is out of their braine, and the vapours thereof cooled therein, and distilled, they become exceeding sad, heavie, dull, and discontented. As for example, a man that is potshot (as they say) with good Sacke at night, look upon him next day in the morning, and see him like the picture of ill fortune, sad, heavie, sullen, quarrelsome, and discontented, and looking as if hee came lately out of Purgatory.

And these be the effects which proceed from the spirits, of Sacke and strong liquor (if abused) so much approved of, and practised by our brainsicke, dissolute, roaring Gallants, Pot-Poets, and Bacchanalian Students, who use to tipple and talke Philosophy in the

the Taverne, and be addle-pated, and ready to ſleepe at their bookes, and in their ſtudy, when they come there, and where perchance they remaine exceeding ſad and melancholy till they returne to the Taverne againe. Hence it is that the frothy wits of many of theſe our Pot-blades, & their loud cracklings of laughter doe ſtand at the courteſie of the Barrell. Without Sack & good liquor their wits and ſpirits, like themſelves, are even all amort and defunct, chilled and frozen up, but tother quart or pottle revives them againe, and very likely ſets their wits, their ſpirits, and perchance their noſes afire together. But this continues not; this heate of mirth either is ſoone over-whelmed and drowned in their exceſſe, and then they become ſickiſh, addle-pated, quarrelſome, wild, or ſullen, or elſe is ſoone cooled and refrigerated in their braine, and then they become very ſad and melancholy.

But ſee a further miſchiefe, men being

ing thus ingulpht in melancholy and diſcontent, will yet againe ſeeke to remedy themſelves by theſe drinking courſes which are indeede occaſions thereof, and ſo hinder themſelves from ſeeking or finding the true meanes to be eaſed of this their diſcontent and melancholy. It is reported of the *Danes*, *Dutch-men*, *Polanders*, and *Bohemians*, that they will goe and drink downe their melancholy and griefe; ſo with us, many men will to the Taverne and ſeeke out their joviall companions, as they call them, to paſſe away the time in merriment, as they ſay, and to drinke away their melancholy and diſcontent; It is true indeede that moderate drinking, mirth, and good company, is a very good remedy againſt diſcontent: But here's the miſchiefe, exceſſive drinking and abuſes in this kinde are occaſions to many men (as hath beene ſhewed) of their greater griefe and melancholy, and the remedies which they ſeeke herein to cure their diſeaſe by this

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meanes doth encreaſe the ſame, ſo as they doe but claw a ſcab that itches, and might otherwiſe be healed. After all theſe frivolous deferrings, their melancholy and griefe will returne and be worſe then before, which appeares in many men, who by long cuſtome in ſuch abuſes, grow to ſuch an habit of melancholy and diſcontent, as they become ſad, ſorrowfull, angry, froward, and quarrelſome, ſometimes even among their cuppes and merrieſt companions; and as King *Solomon* ſaith, even in laughter their hearts are ſorrowfull. So that it is onely exceſſive and abuſive drinking which is the cauſe of all this griefe, miſery, melancholy, and diſcontent, and ſo hindereth happineſſe therein: And if we could refraine only the exceſſes and abuſes thereof, it were a good remedy againſt diſcontent and melancholy, and as hath been ſhewed, many good benefits and felicities would ſpring from the good and moderate uſe of drinking, and ſo wee

might enjoy the ſame freely, and bee as good fellowes, as merry and as happy as may be; Of which more hereafter.

So it appeares by what hath beene ſaid, that to ſome men cold and moiſt, to others hot diſtempers both of body and minde, and to many men melancholy and ſadneſſe, are cauſed by exceſſive and abuſive drinking. Now I might adde, that to ſome a ſtrange mixture of diſeaſes and diſtempers are hereby cauſed, proceeding of cold, moiſt, hot, inflamed, corupted, and divers mixt cauſes in one body, in ſo much as ſome men therby become rheumaticke, groſſe, fat, lazie, dull, heavie, ſullen, melancholy, and full of cold diſtempers, and yet inflamed with heate and choler, and ſo alſo very wilde, teſty, braine-ſicke, cholericke, and froward, as appeares in many of our tun-bellied Hoſts, Hoſteſſes ſome *Dutch* ſwill-bowles, & others. In ſo much as many of them become evē replete with ill humours in the body

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and maligne diſpoſitions in the mind. Therefore let us by all meanes eſchew theſe abuſive drinking courſes.

Here let mee write of a common error in the world, by which multitudes are deceived and led away to theſe drinking abuſes. The error is this, many men doe thinke the worſt drunkards to be the braveſt men; that is, men who can drinke abundance, and make a common cuſtome of it, and yet beare it well, and come off finely, as they ſay, and not reele, ſtaggar, vomit, ſleepe, or the like; why, ſuch a man they commonly eſteeme no drunkard, or at leaſt not ſo bad as weake-brain'd, ſoone diſtempered drinkers, though theſe notable common ſtrong-brain'd drinkers have ſuch gorges as to devoure as much as would ſuffice two or three families, who will glory to drinke it off, if it were a mile to the bottome, as they ſay, who will ſit from morning till night, or from thence till morning, drinke with all companies, and yet

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ſcarce faile or blunke at it; And yet ſuch men forſooth are accounted no drunkards, but rather brave fellowes, the onely gallants and ſparkes, boone companions, Low-Counrey Souldiers, ſtiffe blades, ſteele to the backe, and the like; yea, they are applauded and reputed by ſome the braveſt men in the Kingdome. Now the truth is, that ſuch ſtout, able, impudent, roaring, fine, plauſible, methodicall, common ſtrong-brain'd drinkers, are commonly the worſt, moſt dangerous, moſt exemplary drunkards, and moſt threatned in the ſacred Scriptures. To make this appeare more plainely. Firſt, as maybe noted, they are commonly as bad, or rather of worſe conditions then others of weaker braines. It is true indeed, they all are bad, and that the weaker braind are more fraile and open, and ſo diſcover their faults and imperfections more apparently, and are then moſt fraile and faulty, when their braines are diſtempered. But theſe ſtrong

brain'd

brain'd, fine, plauſible, common drinkers are uſually (which is worſe) more ſlily, cunningly, cloſely, and pernitiouſly vitious. Many of them can ſtrangely countenance and colour vice and lewdnes with brave ſhewes, with Art and faire termes, inſomuch as they can maintaine diſſolute courſes with a pernitious ſhew of a good face and good words, and ſeeme to bragge of, and glory in wickedneſſe. Yea many of them can impudently (as well as ſlily) maintaine vice and wickedneſſe, and can outbeard goodneſſe, and ſeeme to daſh it out of countenance, and ſo openly and audaciouſly oppoſe vertue, piety, and the profeſſors thereof. And although they are politick enough to carry themſelves fairely in ſome companies, and ſeeme then to be of good conditions; yet take them among their fellowes and familiars, ſuch as are of the ſame garb, ſuch as will ſeeme to approve of their courſes. and you may obſerve how diſſolute and impious they are, even

by their courſes, as among divers other their idle obſcene baudy talke, their ſwearing, curſing, ill wiſhes, ill counſell, maintaining of vice, gybing, ſcoffing at, and abuſing of piety and goodneſſe; railing at and reproaching of Miniſters, Magiſtrates, and all good vertuous, pious men, all that live above their ſwiniſh, idle, diſſolute courſes. Secondly, they are more dangerous and exemplary; for weake brain'd drinkers, almoſt every one ſees their faults and imperfections, they are examples wherby men uſe to take heed; yea, even themſelves often are aſham'd of and diſlike themſelves, and often perchance repent, after they are ſober, and if they be not extreamely beſotted, there is hope of amendment; but the ſtiffe able drinkers, ſuch as call themſelves boone companions, being more cunning, more plauſible, more liked of, accompanied, followed, applauded and ſooth'd up in their ill courſes (and ſo become conceited therein) ſeldome repent or leave the

ſame, but rather will boaſt, bragge of, and glory in theſe their idle, lewd, vitious courſes. I wiſh there were not many Gentlemen of theſe ill conditions, but ſuch are indeed the ſhame of Gentlemen. And theſe notable, ſtiffe, able, ſtrong-brain'd common drinkers, plauſible blades, and as they call themſelves fine companions (though of many courſe conditions) are the principal occaſions that others are drawne to theſe ill courſes; and therefore moſt dangerous, and to bee avoyded. Thirdly, the Scriptures treating of drunkenneſſe in the greateſt woes and threatnings thereof, chiefely and mainely aimeth at ſuch men as theſe; As for example, *Woe* (ſaith the Prophet *to them that are mighty to drinke wine, and men of ſtrength to mingle ſtrong drinke, &c. Eſay.* 5.22. *&c.* Theres for ſtrong-brain'd, able, mighty, ſtout drinkers. Againe, *Woe to them that riſe up early to follow ſtrong drinke, that continue untill night, till wine inflame them. Eſay.* 5. 11. alſo

Prov. 23. 30. Theres for them that rise to be at it, and stay long by it. Againe, *woe to them that drinke by bowles, &c. Amos* 6.6. Theres for methodicall drinkers, such as drinke by measures, by whole cups, healths, &c. and will not leave so much as a pearle (as they say) behinde. Also *woe to them that go and seek out mixt wine, Prov.* 23. 30. Theres for walking Drinkers, that goe from one Parish, and from one tipling house to another to seeke it out. Also *woe be to him that provoketh his neighbour to drinke, and maketh him drunken*; Theres for such plausible drinkers as allure, draw, or provoke others to drinking courses, and for bragging victorious drinkers, that thinke it a brave thing to fox (as they say) or fuddle their neighbours and companions. Thus we see the most evill, pernitious, dangerous, exemplary, wofull, and miserable drinkers, are the strongbrain'd, able, devoted, common, methodicall, walking, plausible, provoking, victorious drinkers, and

that they are even worſe then weake-brain'd drinkers, contrary to the common opinion and error whereby many thouſands are led to theſe abuſes.

In the next place let mee render ſome examples of the effects of exceſſive and abuſive drinking; and firſt for recreations ſake amidſt more ſerious diſcourſe, a few merry or ridiculous ſtories thereof, which I have read or heard of. One being foxt, and comming late over a bridge, chanced to fall into a ditch, knee-deepe in mud and water, where not being able to get out, fell aſleepe; towards morning one comming by when he began to wake, heard him ſay aloud; Thou whore, why doeſt thou lay no more clothes upon my feete. Another ſeeing a company come out of a Taverne doore, look'd up to ſee what ſigne it was, and with looking up, reeled and tumbled downe; being ſcrambled up againe, Gentlemen (ſaies he) pray what ſigne's this? One anſwered, a ſigne that you are foxt. Another very

tall man being in a Winter night very late foxt, asleepe in a chimney corner, where the mantle was very low; The hoſt not being able to wake him, went to bed and left him, where he lay till towards morning, and having ſoundly bepiſt himſelfe, awakes, riſes up, and not remembring where he was, being within the mantle, knocks his head firſt at the one ſide, then at the other within the chimney, and could not finde a way out; at laſt looking upwards, he ſaw light at the top of the chimney. and feeling himſelfe very wet and cold, apprehended that hee was fallen into a Well, and began to call very loud, and very pittifully for helpe; whereupon they in the houſe awak'd, wondered, roſe to helpe him in all haſte, but when they knew the matter, ſoundly laught at him. Again, a company being drinking in a chamber, one of their heads ak'd, and thinking to ſteale away from them into another roome to ſleepe, found a paire of ſtaires, where hee goes up into an

old garret juſt over their heads, which not being boorded, he dropt through the ſeiling juſt downe amongſt them againe; they were at firſt afraid, but after made good ſport in laughing at him. Another was ſo pittifully pot-ſhaken, that going to make water, hee tooke the end of his skirt in his hand and piſt in his britches. I hope you are wiſe enough to read theſe tales with a deteſtation of ſuch fooliſh and ridiculous actions, and the cauſe thereof, abuſive drinking, as well as for recreation. I might tell many more to this purpoſe, but theſe may ſuffice for a taſte of their rediculous courſes.

But now to write more ſadly, I might alſo tell many ſtories & examples of hateſull miſchiefes and murders, that have beene the evill and miſerable effects of theſe drinking abuſes. But to ſpeake onely of a few, leſt in this brieſe diſcourſe I become too tedious. A certaine man beating his wife in his drinke, broke her arme

and legge, and being rebuked for it, wiſht alſo he had broke her neck. The ſonne of *Cyrill* (in *Hippo*) in his drink would have violated his ſiſter, he beat his mother being great with childe, killed his father, and did other miſchiefes; Oh mighty domination of the Devill, ſaith Saint *Auguſtine*. *Alexander* in his drinke killed his deare friend *Clitus*, and being come to himſelfe, ('tis ſaid) he would have killed himſelfe for killing *Clitus*. Examples of murders, duels, ſtabs, wounds, ſad accidents, and of untimely death, are very frequently regiſtred and heard of, by reaſon of theſe drinking abuſes. And in our times, how many raſh, braine-ſicke, pot-valiant, ſwaſh-bucklers are there, that ſeeme to feare neither God, nor the Devill, nor hanging; that although commonly themſelves doe all the wrong, yet will bee ready to draw their Rapiers upon every ſlight occaſion (eſpecially when they get advantage of weapon or the like, and have ſome ready to backe them if

need bee looking on) and make no bones nor conscience to venter dying, hanging, losse of Heaven, and damning for a trifle, and so to turne villaines, murderers, humane Devils, I cannot terme them too bad; and I feare not to anger the worst of them with speaking truth; And yet tis noted, that some of these desperate, pot-valourous, foole-hardy villaines (though they seeme to be the Devils Lievtenants) are oftentimes shamefully beaten; And 'tis like if they were put upon a good cause, as the defence of their Prince and Country, that they would (like that drinking Army which the *Romans* so easily conquered) soonest turne cowards, or like those English men at the siege of *Groyne* in *Gallizia*, where many hundred lost their lives by reason of their drinking. So also I might write of divers stories and examples how many men come to untimely deaths in their drinke or by reason of drinking. *Elah*, *Zimri*, *Olofernes*, came to untime-

ly ends in their drinke. So also (as Histories report) did *Fliolmus* King of *Gothes*, *Cleomenes* King of *Lacedemonia*, King *Hardecanutus* of *England*, and meaner persons innumerable. Master *Ward* in a Printed Sermon telleth divers stories at large of above thirty severall persons in the Kingdome that came to very strange and untimely deaths, by reason of abusive drinking. And Master *Stowe* in his Annals telleth of a lamentable and remarkable accident of a hundred and eighty persons that died in &c by excessive drinking in lesse then three daies space. And how many men in our dayes by reason of abusive and intemperate drinking (like *Alexander*) die even in the flower of their age, or at least doe much shorten their life.

I might further discourse concerning the evill and miserable effects of drinking abuses, concerning mens credit, estates, families, the Commonwealth, and also Piety and Religion, but these would then extend this Se-

tion too long, And alſo ſince many Authors have written thereof at large, I will now voluntarily omit the ſame and proceed.

Sect. III.

Difficulties of forſaking ſuch drinking abuſes, and the remedies thereof, tending to the encreaſing our happineſſe therein.

IF we conſider rightly, wee cannot but confeſſe truely, that it is a marvellous hard matter (in this age) to forſake theſe drinking abuſive courſes, eſpecially to ſuch as have much uſed they ſame, by reaſon of many ſtrong provocations both inwardly and outwardly.

Firſt inwardly, by much drinking, eſpecially of ſtrong and hot drinkes, they cauſe in their ſtomacks a ſtrange mixture of cold, clammy, ſaltiſh,

eagre and tart humors (yet with ſome difference according to mens ſeverall complexions) whereby is occaſioned ſtrange and unnaturall thirſt, and deſire of ſuch liquors as they are moſt accuſtomed too. (So as they drinke and are not filled with drinke.) *Hag. 1. 6.* And according to that old Epitaph.

Bibax *the tipler oftentimes would ſay,*
That ſtill the more I drink, the more I may
But ſee how death made his opinion juſt,
At laſt he drank himſelfe as dry as duſt.

And ſecondly, they have many outward provocations and allurements to theſe drinking courſes, ſuch as are calling themſelves, and being eſteemed the onely gallants, blades, wits, good-fellowes, ſparkes, generous, joviall, merry companions and the like, (though many of them are, ſuch as before I have ſhew'd) and among themſelves they ſeriouſly (though ſimply) eſteeme ſuch the braveſt men who

can drinke moſt, can play it off finely, as they ſay, with many other fine termes (though the Brewers horſes can doe as brave acts as this to drinke much.) They have alſo many ſtrange devices, and provocations, to allure and provoke men to drinke whole cups in abundance; They have an Art of drinking, with divers methods and myſteries therein, and there are Statutes enacted among themſelves, and Lawes with forfeitures thereupon. And under colour of ſuch cuſtomes, healths, pledgings, courteſies, and the like they doe ſtrangly abuſe themſelves, and ſeriouſly jeere, laugh at and contemne ſuch as will not be alſo abuſed. And they have a tricke, ſir notably to ſcoffe at ſuch as will no pledge them ſo much as they drinke and thinke it a very great diſgrace i themſelves, and others to refuſe th ſame; inſomuch as ſome of ther will ſwill downe as much drinke at ſitting as would ſuffice a man two three weekes (perhaps till they a

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ſicke againe) rather then endure ſuch a diſgrace, as they thinke it, to refuſe to pledge their companions, and ſo very ſeriouſly (though very fillily) they even ſcoffe one another into abuſes, folly, and miſery; and in ſo doing they thinke themſelves notable fine blades, and very much contemne and reproach ſuch as will not likewiſe abuſe themſelves. Beſides, in Taverns and Tap-houſes mine Hoſt, Hoſteſſe, the Vintner, Tapſter, peradventure a Wench and others are at their ſervice, and here they may call for what they pleaſe, either fine, neate, briske, ſparkling Canary, double Beere, Ale, or what elſe you will. (But all for money ſir, and 'tis like, a halfe-penyworth for two pence.) Here they may eare of all the idle newes in the Paiſh and Towne, eſpecially about Women, about Cuckolds, and the like, and alſo where the beſt Wine, Beere, or Ale is; who was lately foxt, awd, or ſent to the dogges, as they ay; and who did that notable act to

make them ſo, and alſo what fine pranks and reaks he and they play'd, how much money they ſpent, when, and how bravely, &c. and this idle diſcourſe doth notably take and pleaſe their addle pated, phantaſtick humors. Here alſo they may have free liberty (as 'tis a common cuſtome) not only to laugh and be merry, to ſing, &c. but to ſcoffe, jeere, raile, abuſe, curſe, ſwear, talk baudily, look big, quarrell, fight roare, gape, and keep a mad quarter, to ſmoke, ſpet, to drinke notably, and to abuſe themſelves into all evill and miſery, but all for money ſir. And here it is that they thinke themſelves in their Kingdome.

However ſuch outward provocations to ſuch men, as are not uſed to them, and to ſuch as can ſee through them, will juſtly ſeeme very ſlender, idle, and ridiculous; and ſome of them irkſome, vitious, impious and helliſh, yet to many thouſand braine-ſicke men in this age, they appeare ſo excellent, as that they very weakely and

ſwiniſhly

ſwiniſhly eſteeme ſuch courſes their choyſeſt recreation and ſoveraigne felicity, wherein peradventure conſiſts their greateſt miſery as hath beene ſhewed. And to ſpeake more ſeriouſly. Certainely, if there be any *Dalilah* on earth, 'tis ill company. If we uſe the ſame, they will ſo inſinuate into our minds, as 'tis very likely we ſhall firſt be drawne to a toleration and allowance, afterwards perchance to action, cuſtome, and delight in their courſes, if we be not very cautelous, and wiſe enough to ſee the vanity, folly, ridiculouſnes, & impiety thereof: Inſomuch as hath beene obſerved, that very few men who have long and much uſed ſuch drinking courſes have ever forſaken them, nor can they bee perſwaded thereunto by any meanes. And indeed if we more ſeriouſly think of it, it will appeare a marvellous hard matter for ſuch a man to forſake his chiefe delights, his old rooted cuſtomes, his habit, his very nature as I may ſay. Inſomuch as

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there had need to be preſcribed ſupernaturall and divine remedies to convert ſuch a man from himſelfe; and indeed, unleſſe a man have ſupernaturall and divine Grace in him, he cannot ſo much as truely and ſeriouſly endeavour to forſake ſuch rooted cuſtomary habits; and hee that can but onely ſo endeavour (though hee often fall through frailty) is to bee well eſteemed inaſmuch as wee ſee in him a willing minde to forſake ill and doe well, which is the divine Grace of God in man, who accepteth the will for the deed, whoſe power (ſaith Saint *Paul*) is made perfect through our weakneſſe and infirmities. And even in this life there are no actions more worthy of commendations then to endeavour as much as wee may to conquer our irregular affections, and ſo to become Lord of our ſelves.

So alſo for a young man to bee tempted by ſuch and ſo many devices as are commonly uſed in this drinking age, and that in his chiefe ſeaſon

of temptation, if he doe but ſeriouſly endeavour to avoid ſuch courſes, and ſo to become temperate, ſtaid, and frugall in theſe intemperate wild, and riotous times, he is to be thought a gratious ſpirit. And if he be of ſuch a divine temper, that by reaſon of the heavenly mirth and muſicke within his ſoule, he can bee above ſuch low pleaſures in compariſon, and ſo can contemne the common exceſſive ſwilling of many whole cups, and roaring, ſwearing, curſing, rayling, reproaching, abuſing, gybing at goodneſſe, ribaldiſh, ſcurrilous mirth, and loud gapings of laughter at ſuch baudy ſtuffe, as muſicke rather to pleaſe the Devill then him, and ſo avoids all ſuch ill courſes; how may health, proſperity, yea heaven and earth ſmile upon ſuch a man. And alſo to deride and ſcoffe at theſe idle tipling courſes, even in their owne colours and height of ſeeming felicity, is a maſter-peece.

Neither doe there want naturall remedies in this reſpect of drinking, to

alter the ill diſpoſition and temper of our bodies, and to rectifie the diſorderly affections of our minds. As for example, if we be poſſeſt with an unnaturall thirſt and deſire of ſtrong and hot drinkes, wee may purge out that ſtrange mixture of cold, choler, eagre, ſalt, and tart humours, which are the cauſes thereof. Or elſe wee may alter the ſame by diſuſe of the occaſions. Such men therefore as have uſed to drinke much Sacke and other ſtrong liquors, if by degrees they paſſe from a greater quantity to a leſſer, and ſo from hotter liquors to cooler (which is better then ſudden alterations and leſſe diſtempers the body) ſubſtracting the quantity and quality, by little and little, untill they come to a due proportion and order, their ſtomackes will then in good time bee ſo contracted again, and fitted for this quantity and quality, as they will not any more be troubled with the former greedines thereof. And cuſtome in this kinde is of ſuch force that it maketh ſmall

beere, yea water (as appeares in the enſuing alleadged examples) to ſome men equall in delight and pleaſantnes to the choyceſt dainties, wines and ſtrongeſt liquors to ſuch as uſually drinke no other.

But it is not ſafe concerning bodily health, wholly to alter an old rooted naturall cuſtome. As for a man that hath beene much and long uſed to wine or ſtrong drinke, now to forbeare it altogether is not ſafe, but only in a reaſonable manner; for having brought his ſtomacke to a naturall habit and deſire thereof; it is not amiſſe ſometimes within the limits of a due proportion, and temperance to cheriſh himſelfe therewith; eſpecially, if he be of declining and aged yeeres, or of a dull, ſlow, heavie, ſad diſpoſition, to refreſh and cheere his aged, decaying, and dejected ſpirits.

There bee alſo divers remedies to rectifie the minde herein, as to conſider all the evill and miſerable effects of ſuch abuſive drinking (which are

treated of in divers Authors, and common to the view of all men) eſpecially to our bodies and mindes, as hath beene declared; which truely to think on, is in reaſon ſufficient to flight away our irregular affections from ſuch exceſſe and abuſes.

Alſo to thinke how vaine, empty, and idle ſuch outward provocations are, which allure us to ſuch courſes; What are wee a pin the better to bee waited upon ſometimes a while by ſome (perchance miſreckoning, nicking, frothing, cheating) Tapſter, Vintner, or the like, who are aſwell ſervants to every idle deboiſt fellow as others, and whoſe ſervice is commonly but to make your purſe lighter? Alſo what are we a jot the better for keeping company with fawning flatterers and paraſites, then whom indeed there are not more dangerous people in the world? Or with diſſolute braine-ſicke phantaſticke potgallants? Or what are we a button the worſe for their common, ſilly pot-

jceres, and barking reproaches, whose drinke-sop addle pates we know are often pumping to reproach and abuse such as professe frugality, civility, temperance, piety, & sober goodnesse, and to speak against all excellent sublime things, such as are above their weake, low, swinish capacities and customes, and thwart, or oppose their undue vitious courses? Methinkes it should be as a divine consort of Celestiall musicke to our eares, to heare such men reproach and revile us; As hath beene formerly shew'd, it is a good and blessed signe; It seemes we are converted from their ill courses and disallow them. Also what are we the better to heare such company, bragge, domineere, call themselves good-fellowes, blades, and the like? Let us bee much rather disliked, and reproached by such men, for being temperate, sober, civill, stayd, frugall vertuous and pious, then bladed and good-fellow'd with a hug for abusing and spoyling our selves. And further,

what are wee the better to heare them roare, ſweare, curſe, gybe, ſcoffe, ſing idle ſcurrilous ſongs, talk baudily & to little purpoſe, and ſometimes perchance as loud as they gape three or foure at once; or to ſee them ſmoke their noſes, ſit ſwilling off abundance of whole cups, perchance foure or five houres together, and piſſing it out againe, as if we knew no better actions? Or to obſerve the idle ſilly orders and devices of ſuch people, ſuch as are filling up the cup to the brimma; drinke it off fairely, as they ſay, upon the naile, to the little finger, not to leave ſo much as a pearle behinde, or pin the basket; calling to ther pint or jugge when wee have too much before; to ſee our ſelves pledg'd, making wet reckonings, enforcing of whole cups, healths, and the like: What need I particulariſe, almoſt all their pot devices and cuſtomes, (to a reaſonable man well in his wits, that is not beſotted therewith) ſeeme ſo vaine, abſurd, ſilly, and rediculous, as

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he is even wonder-ſtrucke to thinke that ſo many wiſe men of excellent parts, in all places, are ſo beſotted with ſuch ſilly devices, who otherwiſe truely (I meane the more worthy, courteous, wiſe, and generous ſort of ſuch as are uſually termed good-fellowes, &c.) doe as farre excell divers other niggardly, covetous, rugged, unſociable, degenerate, and puny ſpirits, as Gold doth Earth, or the Sunne a Candle (untill they have ſpoyled themſelves by drinking) and ſo would be eſteemed, if they would not uſe ſuch degenerate courſes.

Further to rectifie our minds herein, let us know, that we may ſtill drink ſuch and ſo much as is neceſſary, yea, moſt pleaſant, delightfull, and beneficiall in all reſpects (as is to be declared) and which is ſuch a due proportion as is to be dilated in the enſuing Sections, inſomuch as we may be, as merry therein, and as good-fellowes, yea, much better companions then in exceſſe and abuſes (if wee had reaſon

to ſee it) and be happy therein.

I pray Sir, pardon me, if you thinke I have written any thing too bitterly and tartly. Indeed I have beene very ſparing (except in ſome few very neceſſary places) of groſſe and ſower termes, in reſpect of ſome Authors, who have written of this ſubject, hoping the ſame will the rather worke upon courteous, faire conditioned, kind, free, wiſe, pleaſant, & ſociable natures, ſuch as I know many are, who are too much inclined and moſt allured to thoſe drinking abuſes: and if you thinke I have writ any thing too jeſting or gybingly; who will blame me (but ſuch as are too ſevere) if I have written the truth in a pleaſant way; and I hope this alſo will the better worke upon ſuch natures before named. And in good earneſt now, (concerning my ſelfe) I confeſſe that I love ſometimes to drinke two or three cups of wine, or good liquor for recreation among my friends, and although I diſlike our common ex-

ceſſive drinking courſes, and ſome ſilly pernitious devices and cuſtomes of this drinking age, and alſo although I love to bee civill, and to heare other men talke more then my ſelfe; yet truely I thinke very well of mirth and good-fellowſhip in good ſort, and it doth me much good to ſee and heare men drinke, ſing, diſcourſe, be joyfull, pleaſant, and merry without abuſes. But I proceed.

Sect. IIII.

Rules concerning a right order and due proportion of drinking, and ſhewing that the ſame is very ſufficient, pleaſant, eaſie, and moſt beneficiall.

TO the intent that wee may bee happy in reſpect of drinking, let us uſe the ſame in ſuch ſort as by a right ordering and moderating of every ſeverall kinde of drinke, by ſutable degrees

degrees and convenient proportions, the ſame may tend to our well being. Such a moderation and proportion I meane, as is very eaſie to bee undergone, pleaſant and beneficiall; ſo much as brings ſtrength and vigor, both in minde and body, and on the contrary not ſo much as is troubleſome or breeding diſtemper therein.

To treate thereof briefely, it is beſt for young men, cholericke and ſanguine complexions, uſually to drinke coole, ſmall, and milde wine, beere, or ale; And to avoid ſuch as is very ſtrong, hot, ſtale, and ſower, as much as they may. And for the phlegmaticke, groſſe, fat, and melancholy men, it is beſt commonly to drinke ſuch wine and beere as is thin, piercing, and pure; And to forbeare new, thick, ſweete, and muddy ſtuffe.

A cup or two of Sacke, Metheglin, ſtrong Beere, Ale, or other good liquor is not amiſſe for old, weake, and decayed men; and for ſuch as are heavie, ſad, and ſorrowfull, ſometimes

to comfort their drooping ſpirits: yet too much ſtrong and hot liquors (by reaſon of the ſuperfluous multitude of vapours, exhaling to the braine, remaining unconcocted, and after the heate thereof is paſt, are there refrigerated into cold phlegme) doth cauſe even to old, ſad, and drooping men, a greater heavineſſe and melancholy. However a reaſonable quantity doth much cheere, quicken, and revive them.

The quantity moſt convenient is ſo much as by reaſon and our own experience, doth make our bodies and mindes apt and healthy to performe their offices, and noway diſtempers or hinders them. But for as much as our appetite is deceitful (eſpecially if by cuſtome we get an ill diſpoſition in the ſtomacke) and is alwayes canvaſſing for ſenſuality, blinding our reaſon and carrying us beyond the due meaſure of temperance and welfare: Let us therefore conſider a due proportion and meaſure.

Phyſitians ſay that uſually three or foure reaſonable draughts at a meale is ſufficient for any man, and that betweene meales it is not good to drink above the ſame proportion. This proportion of three draughts at a time, at the moſt, was determined by the Synod of *Nants*, as being ſufficient in nature and reaſon for any man; and the ſame is approved of by divers Philoſophers, Poets, and others. Or if you will (according to the laudable cuſtome of ſome men) now and then for recreation ſit in a Taverne or Alehouſe till you have dranke each man his pint of wine, or jug of beere, or thereabouts, and no more, is commendable; ſo as the ſame be onely ſometimes (not commonly) and onely for good recreation or occaſion, and without abuſes.

But foraſmuch as a different proportion is to be allotted in reſpect of time, age, complexion, and the like; this may eaſily be (and commonly is naturally) remedied either by drink-

ing greater or leſſer draughts, or adding a draught or two more in a day, when and to whom it is requiſite. As in Summer more then in Winter, the cholericke more then the phlegmaticke, ſo as it bee not too ſtrong or hot; children uſually drinke leſſer draughts then men; labourers may drinke more, and more often then idle people: So to drinke when naturall thirſt requires (if the body be not too hot, or diſtempered) is good, for very much thirſt is ill for the ſtomack, and it is good that the ſame be commonly kept cleane, and ſometimes moiſt.

Phyſitians alſo ſay, it is not good to drinke betweene meales, till after the firſt concoction, or till two or three houres after the meale (unleſſe much thirſt require) eſpecially for ſuch as are phlegmaticke. But ſome thinke a good draught or two of warme beere taken halfe an houre before meales is a good preparative for the ſtomacke, eſpecially for ſuch as are dry and thirſty.

Neither doth it much matter concerning bodily health, if ſometimes we be drawne to digreſſe a little from ſuch a due order and proportion. To exceed ſometimes this quantitie, and water the body by a more liberall drinking then uſuall, is by ſome thought not amiſſe for health, ſo as the ſame be done but very ſeldome, and ſo as we preſently return again to our wonted and uſuall ſobriety; for ſuch accidental and ſeldome exceſſes are of little prejudice to health: And in this reſpect it is not good overſcrupulouſly, and too preciſely to tye our ſelves to an exact proportion, leſt we contract our ſtomackes to ſuch an habit as will not admit of any errours when they happen without diſtemperature, but long and often exceſſes are very pernitious. However it is good to have our mindes directed to a perfect, preciſe, and exact meaſure, and to have the ſame (as a patterne) diligently marked, and imprinted in our mindes, to the intent that wee may

imitate the ſame, or come as neer thereunto as we may, without too much niceneſſe and inconvenience, knowing that all vertue is moſt really and beſt performed when we obſerve the ſame in a perfect manner. And alſo let us the rather as neere as we can conveniently, moſt willingly apply our minds thereunto, knowing that ſuch a due proportion and order as is before mentioned, is very ſufficient, eaſie, pleaſant, and moſt beneficiall, as now followeth to be declared.

And firſt, that the ſame due proportion and order of drinking is ſufficient and eaſie to be undergone appeares, inaſmuch as a well tempered nature requires no more; for what reaſonable man (who hath not by ill cuſtome altered his nature) deſires to drinke above three or foure draughts at a time, or (if you will) above a pint a wine or an uſuall jug of beer for his part at a ſitting, or otherwiſe any way out of good order; inſomuch as he thinkes it an eaſie and pleaſant thing to bee

temperate

temperate, whereas all intemperance and diſorder diſpleaſes, and very likely diſtempers him; yea, even brute, irrationall creatures are contented with and deſire no more then ſufficiencie: It is onely an unraſonable nature, and perhaps corrupted by ill cuſtome that makes us deſire more, for wee know that one or two draughts at once, is ſufficient to quench thirſt, and ſuffice nature.

And that we may the rather know how largely ſufficient and eaſie ſuch a due proportion and order of drinking is, Let me tell you how ſome learned Phyſitians and others doe preſcribe farre more ſtrict rules therein: as that children, cholericke, and young men ſhould not at all drinke any hot or ſtrong wine. That foureteene or ſixeteene ounces of drinke in a day is ſufficient. That above three draughts at a time is madneſſe, and the like; now if wiſe men have thought ſuch overnice, and too ſtrict rules and obſervances to be good; then ſurely that

which is better, more reasonable, and much larger is very sufficient, and easie to be observed. So concerning examples. We read of divers men in former ages, as commonly before the flood, and long after, and since the sect of *Essens*, also the *Iberians*, some of the Indians, and in other Countries, that drinke onely water, and yet were lusty, strong, and well pleas'd therewith. So likewise of *Philadelphus* King of *Egypt*, *Bernice* Queene of *Syria*, *Porus* and *Phaotes* two Kings of *India*, of *Anchimolus* and *Moschus* two Philosophers, of *Polemon* the Academicke, of *Archonides*, *Mago* of *Carthage*, *Andrew* of *Argos*, *Iulius Viator* a *Roman* Knight, *Lasyrtas*, *Lasionus*, and of *Iulian* sirnamed *Saba*, that is, old man; Also of Saint *Anthony*, and of divers Hermits, Anachorits, and others, who would drink no other but water, (as likewise many men of later times) and yet lived very healthy, strong, and to a very old age; Nor did they desire any other drinke,

being used to this, but thought the same (to their taste and use) much better then strong liquors. Now although it were superstition, bigidnes, and folly in us to use such a severe course, unlesse the temperature of our bodies required the same. Yet this we may learne, that if such a more rigid and strict course, as to drinke so sparingly, and that only water, be sufficient, easie, and pleasant to them which are accustomed thereunto, much more may such nourishing and pleasant drinks as our Country usually affords, and such a larger proportion as is prescribed suffice, and be very easily observed by reasonable men.

Further, let us consider the sufficiencie and benefits of such a due proportion and order, which doth not onely preserve us from a multitude of evils and miseries, which excesse and disorder causeth, as hath beene shewed; but it is also sufficient in the largest degree to afford all benefits in respect of society outwardly, and

the body and minde inwardly, that can with reason be expected thereby.

And first in respect of society, or good-fellowship as we call it; Is not such a due proportion as sufficient as a greater quantity to maintaine amity and friendship by mutuall entertainments, courtesies, and expressions of love in drinking to, and pledging of one another? He is an unmannerly, unreasonable, and in this respect worse then brutish friend, that requires above foure or five draughts at once for an entertainment or welcome. So also, at feasts, banquets, and merry meetings, to season our discourses and mirth, somtimes with two or three cups of wine, or good liquor round about (so as without compulsion, as at *Ahasuerus* feast, every man drinke no more then hee pleaseth) as at the marriage feast in *Cana* of *Galile* to cheere the heart, is not amisse. And is not this well and largely sufficient, why should wee desire [illegible]? Or if we will to the Taverne

or Tap-houſe goe to meete with our friends for good recreation, or on other good occaſions, may wee not be good-fellowes, and diſcourſe, ſing, laugh, bee merry, and uſe ſometimes honeſt diſports, as well with ſufficiencie as with exceſſe? And (as in our Grand-fathers dayes men were wont to do) now & then ſitting and talking an houre or two (upon the like good occaſion or convenient recreation) over a pint or two of wine, or each man his pint or jug at the moſt, and that onely with good and harmeleſſe company, who doe hatefully baniſh from their faire and honeſt ſociety, all riot, murmurs, quarrels, curſings, ſwearing, intemperance, and abuſes; and where each mans tongue pleaſantly trowles in harmeleſſe manner, where the Muſes and ſweete mirth agree; And now and then when each man pleaſes in a temperate manner to adde a cup or two of wine as a Cordiall to ſweeten and quicken all the mirth. I pray tell me, is not this far

better then to sit, according to the usuall custome of our times, roaring, bragging, quarrelling, talking baudily, swearing, cutting, smoaking, and in an unreasonable sort to sit sometimes five or sixe houres or longer continually swilling and guzelling whole cups as fast as wee can drinke, and pissing it out againe, as if wee knew no better actions.

Likewise concerning the body, such a moderate and due proportion and order is largely sufficient, and most beneficiall to sustaine and preserve nature, to fortifie and warme the stomacke, to cause good digestion and concoction of meate, to refresh, nourish, and moisten the most dejected and dryest body, to comfort and strengthen age and weakenesse, and to encrease beauty and cheerefulnesse; wheras excesse and abuses, as hath bin shew'd, spoileth, surchargeth, annoieth, corrupteth, puffeth up, inflameth, distempereth, over-whelmeth, or hindereth the body in all these felicities.

And to the minde in like manner, the same due proportion and order is sufficient to allay griefe and qualifie cares, in a farre better manner then excesse and disorder can; and so to quicken the minde and make it pleasant, lively, and cheerefull, whereas excesse and abuses dulleth and distempers the braine, and encreases melancholy and sadnesse after the heate of the liquor is past, and the vapours thereof cooled in the braine, as hath beene shew'd; besides many other annoyances.

And is not then a temperate proportion and order most sufficient, easie, pleasant, and beneficiall, how much better is it then by intemperance and abuses to annoy our bodies and mindes, and bring upon our selves a multitude of ill & miserable effects. Let us then ever with open armes embrace this divine vertue of temperance, since the same is so easie, sufficient, pleasant, and since in all respects springeth from thence so much hap-

pineſſe. And once againe let me ſay, that within the limits of this moſt excellent vertue of temperance let us ſtill be good-fellowes, as merry, joyfull and pleaſant as may be; ſince it is alſo a good and comely thing ſo to doe. *Eccleſ.* 5. 18. *&c.* And ſince we are alſo adviſed to eate and drink with merry hearts, &c. *Eccleſ.* 9. 7. And (to conclude as I began this Partition) ſiuce God himſelfe ſaith that his ſervants ſhall eat, drink, rejoyce, and ſing for joy of heart. *Eſay.* 65. 13. 14.

SECTION V.

The good and divine uſe of Drinking.

SO then, if we can avoid the abuſes of drinking, let us enjoy it in the good and temperate uſe therof freely, and cheerfully, with all the good pleaſures and felicities belonging thereunto; alwayes remembring S. *Pauls* rule. Let all be done to the praiſe and glory

Let therefore the ſparkling colours, pleaſant and delitious taſtes, and ſweetneſſe of wine, and other pleaſing drinkes, put us in minde of the fountaine from which they ſpring, God himſelfe; At whoſe right hand are rivers of pleaſures for evermore.

He moſt lovingly invites us to taſte of that eternall Well-ſpring of happineſſe, ſaying, *if any man thirſt let him come unto me and drinke, &c. Iohn* 7. 37. Ho, *every one that thirſteth, come, &c. Eſay.* 55. 1. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be filled. Matth.* 5. 6. Let us then endeavour feelingly and with a heavenly elevation of ſpirit, to ſay with King *David, My ſoule is a thirſt for God; yea, even for the living God*; And, *like as the Hart deſireth the water brooks, ſo longeth my ſoule after thee, O God,*

So it appeares there is a ſpirituall thirſt in the Saints of God, which nothing but this ſpirituall drinke, the Cæleſtiall Nectar of divine grace and

consolations can satisfie. This spirituall heavenly drink is in sacred Scriptures termed a divine feast of wine on the lees well refined, &c. 25. 6. Wine and Milke, *Cant.* 5. 1. choice mingled wine compounded even by wisdome her selfe. *Prov.* 9. 2. To which shee most lovingly invites us, *vers.* 5. And this wine is the Cælestiall Nectar of divine grace and heavenly consolations. Yea, our Saviour Jesus Christ himselfe is the spirituall Rocke from whence this heavenly drink springeth. 1 *Cor.* 10. 4. And most lovingly (at the institution of that blessed Sacrament) He saith, *drinke yee all of this, for this is my blood, &c.* Oh blessed, infinitely and eternall blessed are those happie soules, who by a true and lively faith with most joyfull thanksgiving can taste and drinke of this heavenly water of life, springing from this Rocke our blessed Redeemer Jesus, this Well of water, springing up unto eternall life. *Iohn* 4. 13. Oh blessed Redeemer, sweete Jesus, we pray thee

(with that woman of *Samaria*) *give us of this water, verſ.* 15. *this living water, Iohn* 7. 38. which is thy holy and heavenly Spirit. *verſ.* 39. Oh happy may wee bee then, to enjoy this heavenly fountaine, the God of conſolations within us. We may enjoy even rivers of living water, *verſ.* 39. Mee thinkes I now taſte thereof within me. I am all in a divine Muze, full of joyfull, glorious, heavenly thoughts, in conſideration of theſe ſoule-raviſhing words and ſentences of our bleſſed and moſt gracious Saviour, ſo full of delectation and ſweetneſſe, that ſuch as have heavenly ſoules to taſte and reliſh the pleaſantneſſe thereof, may be often (much better then with choyſeſt wine) cheered and quickned, and ſo often filled with heavenly joyes and delectations; ſuch a mans ſoule is often full of glading vivifications, and divine ſoule-quickning irradiations (ſuch as meere worldlings are not acquainted with) inſomuch as they can (with Saint *Paul*) bee filled

with consolations, and abound with joyes even in the midst of tribulations, and (with Saint *Stephen* and other heavenly Martyrs) even in death it selfe.

To proceed, as there is a spirituall thirst and a spirituall drinke; so also there may be as it were a kinde of spirituall drunkennesse in the Saints of God. A holy madnesse as a Father cals it, that is, when the soule is elevated and quickned with a divine taste of the heavenly pleasures in this life, as it is above, and even besides it selfe with joy and delights. It seemes Saint *Paul* was in this extasie when he could not tell whether he was in his body or not. 2. *Cor.* 12. 2. And St. *Peter* having tasted of this heavenly Nectar, seemes to say hee knowes not what; *Master* (saies he) *It is good for us to be here. Let us build three Tabernacles, one for thee, &c.* It seemes hē was transported beside himselfe, having but tasted of this heavenly Nectar of divine and glorious consolations.

And

And if we alſo could drink ſufficiently therof, it would ſweetly enchant our ſoules and bring us into a moſt pleaſing extaſie of heavenly joy; yea, even but to thinke thereof truly, were ſufficient to make us all amazed and tranſported with heavenly amazements & delectations, not being able to finde bounds nor meaſure in this divine joy and happineſſe; the ſame would ſo ſweetly and glorioufly cheere, quicken, enlighten, and elevate our ſpirits, as it would make us even of a divine and heavenly temper already.

To conclude, let us acknowledge; In thee, O Lord, is the fulneſſe of this heavenly water of life, thoſe eternall rivers of pleaſures. Oh heavenly, bleſſed Lord God, ſince in thee is all ſweetneſſe, all pleaſures, all happines, Oh let it be the onely thirſt, deſire, and delight of my ſoule to enjoy thee; let this joy in thee be my heaven upon earth.

FINIS.

And if we also could drink sufficiently thereof, it would sweetly enchant our souls, and bring us to a most pleasing extasie of heavenly joy, yea, even but to think thereof truly, were sufficient to make us all amazed and transported with heavenly amazements & delectations, nor being able to finde bounds nor maintain in this divine joy and happiness, the same would so swertly and gloriously cheere, quicken, enlighten, and elevate our spirits, as it would make us even of a divine and heavenly temper already.

To conclude, let us acknowledge, Thanks, O Lord, is the sweetest of this heavenly mixture of life, those eternall rivers of pleasures. On heavenly, blessed Lord God, since in thee is all sweetness, all pleasures, all happiness. On lent, [illegible] only thirst, define and delight [illegible] enjoy thee, let this joy in thee be my heaven upon earth.

FIFTH S.